



Digitized by the Internet Archive
in 2015

<https://archive.org/details/missionarysurvey7419pres>

THE MISSIONARY SURVEY

Wade C. Smith, Editor.

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, 75 cents a year; in clubs of five or more, \$50 cents. Entered as second class matter at Richmond, Va., under the Act of March 3, 1877.

Vol. VII.

APRIL, 1917.

No. 4

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

Our Present Needs	243
The Old Book	244
President Wilson and Ministerial Relief	245
Think of These Things	245
Literature on Ministerial Education and Tracts on Call to Ministry and Mission Service	246
Preparedness for the Kingdom	246
Why Do We Wait?	247

THE WOMAN'S AUXILIARY:

Christ's Victory	248
On Being a Delegate. Elizabeth Elliot.....	248
A Good Delegate	250
The Woman's Auxiliary in the Local Church.....	250
How Do You Do?	252
"Just Among Ourselves"	252
Year Book for 1917-18	253
Some Fruitful Communications	253

HOME MISSIONS:

"Gaining the Hour."	254
My Master	255
The Renaissance of the Mountains. Rev. Edwin Vance Tadlock.....	255
Vision, and Version. Rev. D. M. Smashey.....	257
"A Voice from the Crowd" of Presbyterian Home Mission Superintendents. Thos. B. Talbot.....	258
An Awakened People. Jonathan C. Day, D. D.	260
Answered Prayers. Miss Luella O. Barrickman.....	262
"It Is Required in Stewards."	263
Mountains of Opportunity. Rev. Roy Smith.....	264
The Mountains—Yesterday, Today, and Tomorrow. Rev. C. Groshon Gunn	266
The Church School at the Center. Rev. J. F. Menius.....	268
Can You Tell?	270
Report of Treasurer of Assembly's Home Missions, February 28, 1917..	270
Stimulating Home Missionary Books	271
Senior Home Mission Program for April, 1917. Miss Barbara E. Lambdin	272
Mission School Snapshots	272

THE JUNIORS

Mrs. Van's Button Box	273
Thine Own To Be	275
Junior Home Mission Program for April, 1917. Miss Barbara E. Lambdin	275
Little Homes in the Mountains	276
Jimbo, a Brave Young Citizen of Africa. Mrs. Mary Lou Stockwell....	276
Junior Foreign Mission Program for April, 1917. Miss Margaret McNeilly	277

FOREIGN MISSIONS:

Monthly Topic—Africa	278
Our Congo Mission	282
Missionary Education in the Sunday School. The Seven Year Plan. Third Year—Congo. Jno. I. Armstrong.....	283
"Lubuku." C. T. Wharton	284
Plan for Organizing a Sunday School into a Bakuba Kingdom. Ethel Taylor Wharton	286
Scene at Lukenya's Court. Ethel Taylor Wharton.....	278
A Visit to Luebo. Mr. and Mrs. H. P. Anker.....	289
"They That Watch for the Morning." C. T. Wharton.....	290
Impressions of Luebo. E. B. Stiltz.....	292
Some Experiences in the Work Among the Natives of Central Africa. Mr. Edhegard	293
Some Striking Facts Concerning Our Africa Work. W. F. McElroy..	294
A Visit to Mukden, Manchuria. Rev. S. K. Dodson.....	295
The Military Situation in China. Dr. L. S. Morgan.....	297
Notes From Hangchow College. Mrs. J. M. Wilson.....	300
Scholarships in American Colleges for Mexican Youths. Rev. H. L. Ross	302
Death of Mrs. T. L. Harnsberger. Rev. C. N. Caldwell.....	305
Rev. Robert Allan Haden. Rev. J. H. McNeilly.....	305
Do You Know?	307
Personalia	308
Senior Foreign Mission Program for April, 1917. Miss Margaret McNeilly	313
Comparative Statement Foreign Mission Receipts.....	313

PUBLICATION AND SABBATH SCHOOL EXTENSION:

Memorizing the Shorter Catechism	314
How Quickly Comes the Fruit	315
The One Way to "Assimilate" the Foreigner.....	316
Subscribers Please Notice	316

The Missionary Survey's Campaign for 50,000 Subscribers

The Goal: A Subscriber in Every Presbyterian Home. Every Church on the Honor Roll. Is Yours There?

"SURVEY WEEK."



This is a reproduction of the 2-color cover on folder sent to all Secretaries of Literature, ten days before "Survey Week," contain suggestions and directions.

When this magazine reaches subscribers, "Survey Week" will have passed—that is, if you put it through on schedule time, March 11 to 18. If for any reason you did not, let's have the canvass for renewals and new subscriptions in April without fail. Write to the Richmond office for particulars and secure extension of special "Survey Week" premium offers, if such can be

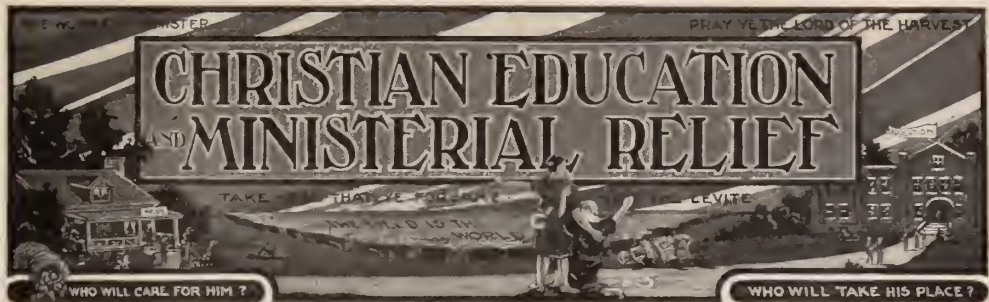
made. Do not let April pass without a thorough-going canvass of the congregation for subscriptions.

There are two interesting features in the Honor Roll Race this month. First, South Carolina moved up from 83 in the percentage column, passing Arkansas at 85 and landed at 90, to share second place with Missouri. This was brought about by two South Carolina churches—McBee and Wellford—getting on the Honor Roll with an average of one subscription (or better) to every five members. The interesting question now is: "Will Missouri stand for it?" Or, "will South Carolina continue the upward climb toward Florida's 'first place' at 137?"

Second, Texas made a spurt, moved up from 50, forged past North Carolina and Virginia, at 53, and landed on 54, nestling close up under Kentucky's 55. All we have to say is: "Kentucky, watch out!" Texas is hard to stop when she gets started. The two Texas churches bringing this about by getting themselves on the Honor Roll are Wharton and Somerville.

The Honor Roll percentage column now stands: Florida, 137; Missouri, 90; South Carolina, 90; Arkansas, 85; W. Va., 78; Mississippi, 59; Kentucky, 55; Texas, 54; North Carolina, 53; Virginia, 53; Alabama, 40; Oklahoma, 29; Tennessee, 36; Georgia, 36; Louisiana, 20.

This is made up before the results of "Survey Week" are known, but it is not unlikely some sharp changes are being effected, and next month's percentage column will bristle with interest. One cannot help wondering if Florida will be allowed to hold that magnificent lead, or what if Alabama, Oklahoma, Tennessee, Georgia and Louisiana should have discovered their opportunity!



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

OUR PRESENT NEEDS.

FOR many years we have been carrying over a balance of from ten to fifteen thousand dollars to pay the beneficiaries of Ministerial Relief during the first quarter. For the year 1916-17, however, our balance was \$10,000 short.

While we have greatly increased the Endowment Fund this year, only the interest from this Fund is available for use and this will not accrue until at least six months. The last quarterly payment to the beneficiaries of this Fund must be sent March 31. Our account at the bank in this department was already overdrawn, and we had to borrow \$5,000 to meet this payment.

About the middle of February we sent the third payment to the 302 candidates for the ministry who had applied for a loan of \$100 each from the Funds of Education for the Ministry, including the young women at the Assembly's Training School and those who are preparing themselves for the medical mission fields. This overdraw our account at bank about \$5,000. We have now sent out the last installment of \$25 each and our account is still further overdrawn. Appreciating the great importance of keeping the funds contributed by the Church, we wrote to each one of them asking if it would be possible to get through the year without the last \$30. Almost without

exception they stated that on account of the high cost of living it would be impossible to complete the year's work without this additional help.

At the beginning of the year we expected to be able to make loans from the Student Loan Fund to 26 girls and 40 boys. They entered college expecting to receive this money. Our receipts in this department, however, have fallen very short this year and we have been able to let them have only \$75 each. Many of them are writing that they will possibly have to leave college before the close unless they can secure the extra \$25.

Under normal conditions we would expect to receive enough to pay all of these claims before the close of the ecclesiastical year. We greatly fear, however, that many of the churches who have contributed to the Endowment Fund will think that they have met their obligation to this work and will not contribute further to the general cause. Please remember that the General Assembly has declared that the Endowment Fund of Ministerial Relief "should be regarded as an opportunity for special liberality, rather than as a part of the regular budget."

The General Assembly has urged that 14 per cent. of the amounts contributed to the General Assembly causes be forwarded for Christian Ed-

ucation and Ministerial Relief in the year 1916-17.

We are still hoping and praying that by March 31, a sufficient amount will be in our Treasury to completely wipe out our obligations. We have in the past, pursued the policy of never borrowing. On account of the great stress we have had to lay upon the securing of the increase in the Endowment Fund, however, we have felt that it would not be right to scale the amounts appropriated either to the beneficiaries of the Ministerial Relief Fund or to the students. We are fully convinced that our decision in this matter will be upheld by the whole Church.

Our hearts are filled with grateful appreciation for what God has done for us this year. We also want to again express our thanks to those who have so sympathetically and faithfully co-operated with us.

To supply the needs of our faithful ministers, who, with self-denying zeal, have given themselves to the poor mission fields of the Church until they have been forced on account of sickness or old age, to retire, both from labor and from income, is merely to meet one of the most solemn and serious claims that can be presented to the Church. To assist in preparing strong, spiritual leadership for our Church is but to obey the command of God and to prove ourselves wise statesmen in these times of national and world-wide opportunity and responsibility.

We earnestly hope that churches, Sunday schools and societies, at the urgent request of the General Assembly, will give their serious consideration to all of these matters, during the month of April which has been set aside for the study of Christian Education and Ministerial Relief.

THE OLD BOOK.

WHILE Rev. Billy Sunday was holding his meeting in Boston, Mass., on November 25th, Col. William Jennings Bryan entered the Tabernacle.

The crowd immediately called for an address from him and Mr. Sunday insisted that he should speak.

The following report of his remarks was made in the Boston Evening Record of November 27th:

"This audience recalls a day in my life, 42 years ago and more, when I was a high-school boy, for I was only 14 when I became a member of a Christian church by conversion. I look back to that day as the most important day of my life. It has had far more to do with my life than any other day, and the Book to which I swore allegiance on that day has been more to me than any party platform.

I share in the joy you give to the older generation in coming tonight to put your hearts under the influence of a great appeal.

Students, if you will count the books which you will have to study before you complete the prescribed course you will find that it takes a multitude of books to train the human mind; and when you have studied them all, that mind is but the agent of something greater than the mind itself. The mind is but the instrument used by the heart, and it takes only one book to train the heart that ought to be the master of the mind.

All your books will not save your life from failure if your heart goes wrong; if your heart goes right it can take a head, however dull, and make it useful to society.

You come, therefore, to hear something more important than they teach in the school. You come to learn a truth that ought to enter into the mind and sink down into the heart of every student, namely, that there is no reason why any boy or girl should ever make a failure of life.

All your learning will not keep you

from failing. Learning has no power to save a human life from sin. You come tonight to consider the claims of a Book that can save you, that can add to every joy that comes through the body or the mind, that can refine every pleasure known to the physical man or to the mental man.

You have come tonight to learn of that larger life into which the great evangelist will invite you as he presents to you the only Book that is good

always and everywhere—the book that will guide your footsteps when you are young and throw light upon your path during mature years, and the only Book one cares to have beside him as the evening of life approaches.”

This message is especially timely as during the year 1917 all the Reformed Churches are celebrating the Quadri-Centennial of the Reformation by seeking to endow Bible chairs in all their Colleges.

PRESIDENT WILSON AND MINISTERIAL RELIEF.

THE following letters were written by President Woodrow Wilson, the son of Rev. Joseph R Wilson, D. D., who for so many years was the Stated Clerk of the Southern Presbyterian Church:

“I take pleasure in expressing my very deep interest in the effort which you represent to obtain an endowment which will supply the means of pensioning aged preachers. This is a matter in which I have long had a great interest, for I have seen so many cases

which demonstrated the necessity of such action. “Cordially and sincerely,
“WOODROW WILSON.”

“The sentiment I express is very earnestly entertained, and I am heartily in sympathy with the work the various denominations are doing for pensioning the aged or infirm ministers of the gospel. I wish I could write a disquisition on the subject, but it is impossible and you are much better qualified to write it than I. I can only say, Amen!

“WOODROW WILSON.”

THINK OF THESE THINGS.

IN READING “A Brief Course in the History of Education,” by Dr. Paul Monroe, who is recognized as one of the greatest authorities on this subject in the world, one is startled by this statement on page four hundred and two.

“One of the present tendencies gives rise to a new educational problem, and at the same time, solves an old one. The complete secularization of schools has led to the complete exclusion of religious elements in public education, and the very general exclusion of the study or even the use of the Bible and of all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded and the problem of religious education

is presented. Little attempt at solution is being made and little interest seems to be aroused. The problem for the public school teacher comes to be quite similar to that presented by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes the use of the supernatural or religious element. For our schools we have definitely rejected revealed religion as a basis of morality and seek to find a sufficient basis in the development of rationality in the child. Thus one most important phase of education is left to the Church and the home, neither of which is doing much to meet the demand.”

Of course, Dr. Monroe is speaking here of our *theory* of education. We thank God that our *practice* does not

wholly conform to the theory. Some of the most Godly men and women in the United States are at the head of our great institutions of learning. The principles of Jesus are guiding their lives and the love of the Savior is radiating from their hearts. Many of these leaders, however, have in the past been trained in the Christian schools and colleges of America where they have received instruction in religious truth. This has been "the salt" that has helped to save the day.

What a stinging rebuke the last line of our quotation should be to the heart of every Christian man and woman. What a clarion call it should be to everyone who believes in God and the Divine Revelation, to see that the Church recognizes the danger and meets to the fullest extent its obligation. During this Quadri-Centennial year of the Reformation our interest and prayers and financial assistance should pour into our Christian colleges.

LITERATURE ON MINISTERIAL EDUCATION AND TRACTS ON CALL TO MINISTRY AND MISSION SERVICE.

The following leaflet literature on these subjects may be had on application to the Secretary, 122 South Fourth Avenue, Louisville, Ky.

For Parents, Pastors and Teachers:

The Responsibility of the Church for an Adequate Ministerial Supply and How It May Be Met—A. B. Curry, 16 p.---	\$.02
Prayer for Men for the Ministry—W. H. Marquess, 16 p. -----	.02
Religion in the Home—Walter W. Moore 24 p. -----	.02
He Who Contributes—Rev. Benj. M. Gemmill, Ph. D., 6 p. -----	.02
I Write Unto You, Fathers—Cleland B. McAfee, 12 p. -----	.02

For Girls:

The Voices of Girlhood Series—Mildred Welch, 8 leaflets, each 4 p. -----	.05
--	-----

For Young Boys:

A Pocket Full of Gems—"A Chance for Boys" Series—8 leaflets, each of 4 p. By Mildred Welch -----	.05
The Boy Scout Series—By Mildred Welch, 8 leaflets -----	.05
The Boy Who Was Called—Rose M. Wells, 8 p. -----	.02
His Gift to the King—Mildred Welch 4 p. -----	.01

For Young Men:

The Ministry: A Challenge and an Appeal to Christian Young Men—W. H. Marquess, 24 p. -----	.02
Every Man's Life a Plan of God—Bushnell, 14 p. -----	.02

Shall I Enter the Ministry?—Edwin P. Burtt, 8 p. -----	.02
What Is to Be Your Life Work? Why Not the Ministry?—By A. M. Fraser, 8 p. -----	.02
The Choice of a Vocation—Thornton Whaling, 14 p. -----	.02
The Cisterns for the Fountain—J. M. Vander Meulen 24 p. -----	.02
<i>Also some smaller leaflets by the Secretary, viz.:</i>	
Personal Message Concerning the Greatest Need of the Kingdom-----	Free
Making Money for God -----	Free
Rules of the General Assembly Governing Candidates -----	Free
Loans to Candidates—Repaid by Service to Church -----	Free
Suggested Program No. 5—Program for Meeting on Education for the Ministry -----	.02
Leaflets selling at \$.02 each are furnished at 10 cents a dozen or \$1.00 a hundred. Those selling at \$.05 each, are 50 cents a dozen; \$3.00 a hundred.	
Any of the above will be sent free of cost to our own Presbyterian boys and girls whose names and addresses are forwarded to the office.	

A limited supply will also be sent free of cost to pastors, parents and teachers to enclose in letters or give to the youth of our Church.

HENRY H. SWEETS,
Secretary.

PREPAREDNESS FOR THE KINGDOM.

THE Church of God today can learn many lessons from the statesmanlike plans that are being formed by the various Governments of the world.

Especially is this true with regard to the work of recruiting the officers of the rank and file of the armies. In the morning papers of December 7, 1916, the Secretary of War of the

United States, in writing on Preparedness, made the following suggestions concerning the National Preparatory Schools:

"I venture to believe that if the Federal Government were to establish in a number of places throughout the country, schools preparatory to the military academy at West Point and the Naval Academy at Annapolis, in which the rudiments of a sound education, the elements of mechanical skill, the principles of business co-ordination and the beginnings of military science were taught, these schools would develop the natural aptitudes of the students in such a way as to supply those fittest by temperament and talent to pursue in the military academy and the naval academy the study of military science; and, incidentally, these schools would furnish a great body of men returning to civil life fitted by training either to respond in an emergency to a call to the colors or to take their places as civil soldiers in the service of the Government in those industries and undertakings fundamental to the successful conduct of military operations.

"The suggestion here made ought not, perhaps, to be further elaborated in

this report, but I think it will be apparent on reflection that no expenditure in contemplation of a great military emergency would be more apt or helpful than one which gave to 25,000 or 30,000 young men the inspiration of industrial education at the hands of the Government, indoctrinated them with the spirit of service to their country and tabulated them so that they would be always available for either the military or industrial service which their academic experience indicated most in accordance with their aptitudes."

Could the Secretary of War have given a wiser suggestion to the Christian Church than that contained in the above? Will the Church be able to draw into the ranks of her ministry, men suitably prepared, unless she carefully and, even at great self-denial, maintains her own institutions of learning? May she not in the future, as in the past, expect that from her Christian colleges there will come not only "more apt and helpful" ministers and missionaries, but a large number of leaders in every department of her work "indoctrinated with the spirit of service" to their church?

WHY DO WE WAIT?

Why do we wait till ears are deaf

Before we speak our kindly word,
And only utter loving praise

When not a whisper can be heard?

Why do we wait till hands are laid

Close-folded, pulseless, ere we place
Within them roses, sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed

To light and love in death's deep
trance—

Dear wistful eyes—before we bend
Above them with impassioned glance!

Why do we wait till hearts are still

To tell them all the love that's ours,
And give them such late meed of praise.
And lay above them fragrant flowers!

How oft do we, careless, wait till life's

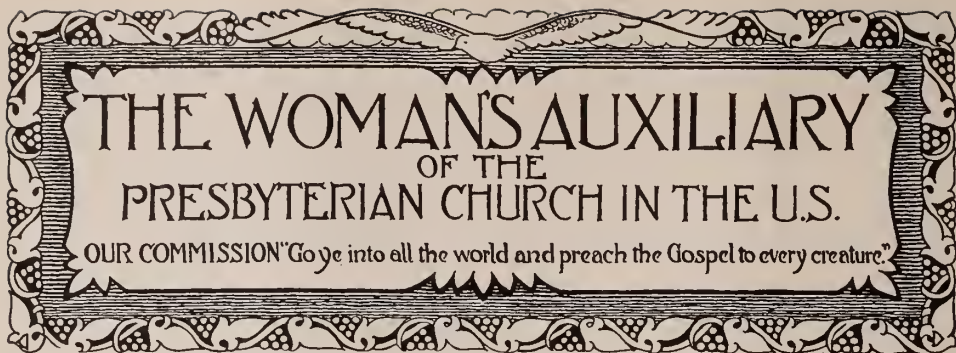
Sweet opportunities are past,
And break our "alabaster box
Of ointment" at the very last?

O, let us heed the living friend

Who walks with us life's common
ways,

Watching our eyes for look of love,
And hungering for a word of praise!

—*British Weekly.*



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,
ATLANTA, GA.

"That in all things He might have the Pre-eminence."

CHRIST'S VICTORY.

*'Tis well that Easter Bells ring out
In memory of our risen Lord;
In Him alone our hope doth rest,
His love we sing with one accord.
When He arose Death's cruel seal
Was broken for both you and me!
"O death, where is thy sting? O grave,
WHERE is thy victory?"*

ALMEDA WIGHT DRISCOLL.

Manatee, Fla.

ON BEING A DELEGATE.

ELIZABETH ELLIOT.

WE HAVE all heard that it takes three generations to make a gentleman. So a good many preliminaries go to the making of the ideal delegate. If she is not thoroughly informed about the past and present history of the mission work of her church, it will be well worth her while to acquire a working knowledge of at least the fundamentals before she goes. She will pick up no end of information during the meetings, but every item of this can be used to better advantage if she has constructed a skeleton on which to build

these and into which a vital spirit can be breathed. Therefore, send for your Board's report and get posted in advance.

Many years ago I heard a missionary from the Laos tell of a lady who said to her privately after her talk, "I will give you \$20 for your work, if you will tell me where Laos is and not tell anyone I asked you." Just put Laos—or its proper, up-to-the-moment name—and Elat and Allahabad and Kuwait and Nanking and Pyengyang and some other notable places on your mental map before you go, so that they

will not sound like the famous Mrs. Jellaby's Borriboola Gha to you when you hear allusions to them.

The more you know about what is doing in typical centers, the more readily you will recognize the names of the workers in each place as they are mentioned and the more keen will be your interest in any of the workers who appear at the gathering.

When you get this interest you will soon find that with it you have acquired enthusiasm. Unless the delegates have an enthusiastic spirit, how flat and dull the programs seem! I have been to Presbyterial meetings where one after another rose when called upon and said, more or less inaudibly, "We have received so much, expended so much, have a balance in the treasury of so many dollars and so many cents." How the listeners come to loathe that "balance in the treasury!" We want money; everywhere money is needed; but that is only one result to work for. To be a good delegate you must not only get figures and statistics into your head, you must get the spirit of the meeting. To do this, it is essential that you feel yourself really a part of it. Do not let yourself even mentally say, "they" did this and so; say "we" did it.

I do not know of any surer way of killing one's interest in any co-operative gathering than to straggle in late, skipping the devotional half-hour, coming in to distract others and to try to pick up threads yourself after the program is well under way. You don't like to make yourself conspicuous, so you sit down on the outskirts, and you complain that women's voices are inaudible. I suppose if, on your way to Areopagus, you had stopped at the tailor's to try on your new *chiton*, and had done a few other errands so as to get your mind thoroughly into the outside atmosphere, and if you arrived on Mars Hill late enough and stood far enough out on the edge of the

crowd and had enough complicated plans for calls and luncheon and matinee to fit in after you left there, you wouldn't have been absorbingly interested in St. Paul himself. Come to the assembly promptly and stay until it is over.

Stop your ears to the siren call of the shops; be deaf to the lure of public buildings; of motor rides to see the town; of luncheons and lingering chats with outside friends. Concentrate! Do yourself what you think the whole body of delegates ought to do. Be in your place, ready to use your own wits to make the occasion a success and your presence of value. Consider the problems discussed as carefully as you do the dining room paper. Don't be afraid to say what you think. You need not bob up every minute or be so "numerous" that every one dreads the sound of your voice, but quietly take for granted that your opinion is worth the weight of one woman's opinion and that you are there to give it.

Go with an open mind, so as to get the benefit of what other women think. Don't intrench yourself behind a breastwork of what "our society" has always done. Perhaps you have for years combined home and foreign missions or devoted to each a separate meeting. You have, from as far back as you can remember, held safe and sane meetings, where you took turns reading aloud (but not too loud) instructive letters and papers. Your women would think it silly to have poems recited, dialogues or debates, truths presented to the eye as well as to the ear by the use of any dramatic form. It is true that our Master put vital truths into a story or a parable, that He pointed to the moving pictures of the fluttering fig tree or the woman putting her money into the collection box. His miraculous demonstrations, too, were most spectacular. But your women might say, "Who are we that we should imitate Him?"

To bring back a message that will pay them for sending you, it is your business to "stop, look and listen." to begin at the beginning and stay to the end. Stop at the literature table, at the exhibits: take time, don't just glance at them as you pass. Look for new ideas, for old material never used in your society, for material used and re-used, but which can be freshened up till it looks as new as your last year's hat, with the fresh roses on it. Listen to all the conference talk, to the comparing of notes, when two or three talk together, to the luncheon chat, which tells how "we" did this or stopped doing that. Soak in information.

Have a handy but generous notebook and a fountain pen that can be depended upon to "fount." Make notes all the time: every word will recall something of value. Many of these hasty hieroglyphics you won't be able to make out in cold blood afterwards, but on the other hand, a line or two of impromptu shorthand may recall the whole inspiration of Mrs. Missionary's address.

And have a good time doing all these things. Even so conservative an authority as Isaac Watts tells us that "Religion never was designed to make our pleasures less." It is just as much fun to go to a brisk, inspiring missionary meeting as it is to go to a stagey,

artificial matinee. The women you fraternize with are just as good-looking and well-dressed and intelligent as the women in your club. And they have just as horizon-broadening an outlook and just as keen a flair for a good joke!

Do not be thinking all the time of the report you must give when you get back. Your mind will be getting so saturated that you will simply have to give it a squeeze when the time comes. When the time does come to talk to your society (and may it be as soon as possible), do not, before your audience, struggle to decipher hasty notes. Go over these in private, decide what to tell and what it is no use to try to tell; classify and systematize. Do not give a catalogue of names as informing, but as uninteresting as a dictionary; do not tell what chapter was read and what hymn sung; do not say, "This was wonderful," or "That was thrilling;" try to tell why it was so.

Catch the spirit of the gathering and try to give it to others; waste no interest on petty details. Tell about the missionaries themselves, their personality, their message. Try to kindle in the women who did not go a spark of that electric enthusiasm which comes from the endeavor, hand in hand and heart to heart, to do in the very best possible way a big piece of worthwhile work.

A GOOD DELEGATE

(To be put on Blackboard at Presbyterial Meetings.)

Delays not her coming.
Every session finds her present.
Listens and participates in all discussions.
Each day learns something new.

Gives her whole time to the meeting.
Always ready with a word of prayer.
Takes in that she may give out.
Exemplifies Christian courtesy.

MRS. E. C. MURRAY.

THE WOMAN'S AUXILIARY IN THE LOCAL CHURCH.

MANY churches are this month uniting their various Societies into a Woman's Auxiliary. No constitution has yet been formulated for this united organization, for

the reason that it is necessary to adopt the plan to local needs and an attempt to shape all of these organizations into one mould would decrease efficiency rather than aid it.

The Auxiliary office, however, has secured outlines of various plans successfully adopted by different churches, and these we forward to societies desiring them, that they may study each plan and cull from them various features adapted to their own needs.

One perplexing phase of the transition period has to do with adjusting the financial responsibilities formerly assumed by the different societies. The following article, therefore, from the pen of Mrs. T. D. Sherwood, treasurer of the Woman's Auxiliary of the First Presbyterian Church of Greensboro, North Carolina, will be interesting. This society has prospered splendidly under the new regime:

"In compliance with your request I am sending you a report of the way the finances are managed in the Missionary Society of the First Presbyterian Church, Greensboro, N. C.

"Two years ago the Woman's Missionary Society, the Emma Gray Missionary Society, and the Pastor's Auxiliary, united, forming a society with a membership of about two hundred and fifty. The name of the senior society was retained, namely, the Woman's Missionary Society. In order to carry out the plan we wished to adopt, it was necessary to unite the societies. The next step was to elect secretaries for all the causes as recommended by the Auxiliary. We then felt we wanted not only to know about the work our church is doing, but to train our women in the details of their finance work by letting their gifts go through the society.

"Our church uses duplex envelopes and makes an every-member canvass. With the session's approval, our president appoints a finance committee from

our membership, and they secure the pledges in our Missionary Society for all the causes, including pastor's salary and current expenses. By putting pastor's salary and current expenses in our budget, we only make one pledge. These pledges are counted, and a report made to the session, stating how much has been pledged for each cause. We use same pledge card as used by church and duplex envelopes, but of a different color (church, white; society, blue). Your offering can be dropped in the collection plate on Sunday, or carried to the society meetings. The treasurer of the church turns over all blue envelopes received by him to the treasurer of the society, and she counts the money, tabulates it, deposits it in bank, and gives a check to the church treasurer specifying just how much is for each cause. In this way we give to every cause the church gives to, thereby more closely uniting church and society. We do our own collecting and credit each individual account.

"This is the second year we have tried our present plan, and since then there has been a marked increase in our gifts, and the society, in making out her financial report for her Presbyterial, can show just the amount she is giving to all the causes.

"To meet the current expenses of the society, and to enable us to give to anything we may wish over and above what we give through the church, we have monthly dues of ten cents per member. Separate envelopes are used for this.

"Our plan may be different from other societies, but it is working so satisfactorily with us that we gladly pass it on."

SOME OF THE SURVEY'S GOOD FRIENDS may be wondering why their magazine failed to reach them in January, February and March. It was not because of failure to issue; it was because their subscription had expired, as per the date shown on the wrapper, and they failed to renew. (See page 316.)

HOW DO YOU DO?

"How can you, friend?" the Swedish say,
 The Dutch, "How do you fare?"
 "How do you have yourself today?"
 Has quite a Polish air.
 In Italy, "How do you stand?"
 Will greet you every hour;
 In Turkey, when one takes your hand,
 "Be under God's great power!"
 "How do you carry you?" is heard
 When Frenchmen so inquire;
 While Egypt's friendly greeting word

Is, "How do you perspire?"
 "Thin may thy shadows never grow!"
 The Persian's wish is true;
 His Arab cousin bowing low,
 Says, "Praise God! how are you?"
 But oddest of them all is when
 Two Chinese meet, for thrice,
 They shake their own two hands, and then
 Ask, "Have you eaten rice?"

—H. Bedford Jones.



Is your Society sending a delegate to the Presbyterial? If so, rejoice and call her attention to the article in our Department this month, entitled: "On Being a Delegate."

If your Society is not sending a delegate, why not? Do you not need the information concerning better ways of doing things which your delegate will bring back to you from the conferences, talks, addresses, papers, etc., given at the Presbyterial? Is your Society so enthusiastic that they need no new inspiration? Are your members so well informed about Missions that they need know of nothing further from the field? If all of these things are true of your Society and you do not need the Presbyterial for your own sake, have you thought about the responsibility which such a Society must have toward the weaker Societies in the same Presbytery? Is it not your duty to send a delegate to the Presbyterial in order that she may take part in the conferences by telling of the splendid plans which have made your Society so successful?

Every Society in the entire Church is in one of the two classes as regards efficient work—either they have *something to gain* from the Presbyterial or they have *something to give* to the Presbyterial. Therefore, there is no excuse or reason for any Society being satisfied with no representation at the Presbyterial.

Five years ago when the Auxiliary was organized, we were having Presbyterial meetings almost every month in the year. These were held regardless of the closing of the Church year and reports were something "fearful and wonderful."

This year, with possibly one exception,

every Presbyterial in the Church meets in the Spring at a time when the Annual Report for the Church year is fresh and ready for consideration. The same uniformity of meeting is being applied to the Synodical which is holding their annual meetings during the autumn season.

The Church year just closed has seen the greatest interest in Mission Study in its history.

Our Publication Committee has sold two and three times as many text books this year as ever before. No Society feels that it has accomplished its full year's work without two Study Classes. A large number of Societies have reached this goal only this year. It is interesting to note, however, that some Societies have been studying Missions for a long time. Miss Ruth Martin, Secretary of Literature of the First Presbyterian Church at Shreveport, Louisiana, writes that their Society has had a Foreign Mission Study Class each year since 1903.

Mrs. Geo. D. Booth of Laurel, Mississippi, writes as follows:

"You will be interested to know that Meridian Presbyterial, through its Educational Committee, has met its Synodical share of Richmond Scholarship (\$30.) and has provided two scholarships of \$50.00 each, for the use of girls from Meridian Presbyterial in our own church schools in Mississippi. This makes a total of \$130.00 and most of the pledges this year run for three years and thus assures us of funds to continue the education of the young women we are now interested in.

"Meridian Presbyterial suffered much with the storm of last July, and has not

had the splendid cotton prosperity the other sections of the State are enjoying. But the spirit is good and the work is going forward."

It is with profound sorrow that we re-

cord the death of Mrs. J. S. Caldwell of Fishersville, Virginia, President of Lexington Presbyterian. Mrs. Caldwell was a woman of interesting personality and rare charm and was filling her important office with efficiency and enthusiasm.

YEAR BOOK FOR 1917-18.

ORDER NOW.

Twenty-four programs for the year.
All the work of the Church included.
Twelve carefully-prepared Devotionals.
Novel and effective suggestions for adding interest to the Missionary Meeting.
Subjects correspond each month with those in THE SURVEY and Prayer Calendar.
Helps furnished for carrying out the programs.

EVERY PROGRESSIVE SOCIETY SHOULD
USE THIS YEAR BOOK.

Every member should have her own copy.

Price, 5 cents each, 50 cents per dozen.

If the President or Program Leader when ordering the Year Books will send one dollar *additional*, she will receive each month all helps necessary for the program of the following month as well as new helps which may be prepared during the year.

ORDER NOW.

The Woman's Auxiliary, Peachtree and Tenth Streets, Atlanta, Georgia.

SOME FRUITFUL COMMUNICATIONS.

The Editor's mail is very interesting always. Sometimes, however, it is more so than usual. Here are some recent letters:

"To The Missionary Survey:

"My life counts for nothing in the way of influence outside my home. Often I have thought of sending an extra subscription when I sent my own, but I did not know you would be able to use it as stated in the February issue. Now I am enclosing Two Dollars, and ask you to send THE SURVEY into homes where there are children, if you can, so my substitute in Missionary work may be influenced to take up that life. I pray it may be so."

The letter was unsigned, but there was a Two Dollar bill in it and immediately a year's subscription began in four homes, where dire necessity had previously caused it to be regretfully discontinued—one each in Alabama, Georgia, Kentucky and Tennessee.

"Dear Editor:

"The enclosed check is sent to help meet the need set forth in the February SURVEY, page 147, under the heading: 'Did This Ever Occur To You?' THE SURVEY commands my admiration."

(Signed by a gentleman in North Carolina and the check was for \$1.50.)

Three homes, lately bereft of THE SURVEY have been put back upon the

mailing list, as a result of that letter.

There are still about forty discontinuances which bear every evidence of being real deprivations, as a result of financial inability. They are yours to supply, if you desire to do so.

Here is a letter from a country pastor just learning conditions in one of his congregations:

"My Dear Editor:

"Yours of the 9th inst. to hand, and I was surprised to learn that there were no subscribers to THE MISSIONARY SURVEY in this congregation.

"I immediately got busy and am enclosing you a list of ten new subscribers and as we have a membership of only 38, you may place us on the Honor Roll.

"I expect D. V. to go to S—— next week and see what I can do to put them on the Honor Roll also.

"With best wishes for a greatly increased circulation of THE SURVEY, which I deem one of the most vital organs of our beloved church, I am,

"Most cordially and fraternally yours."

Every Pastor in the Southern Presbyterian Church is by our rule entitled to receive THE MISSIONARY SURVEY without cost. All we ask is that the pastor do what this one did: look around and see what he can do to help us get the magazine to his people.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,

MISS BARBARA E. LAMBDIN, LITERARY EDITOR,
HURT BUILDING, ATLANTA, GA.

April Subject—Our Southern Mountains

“GAINING THE HOUR.”

THE location of Atlanta on the map places it in a unique position in one respect. Towns immediately east of the city, and all trains coming from that direction, observe Eastern Time. Atlanta, on the border between the divisions of time, observes Central Time, one hour later than sections just across the line.

The suggestion has been made frequently that Atlanta would gain a distinct advantage by setting her clocks forward one hour, and thus placing herself within the zone observing Eastern Time. In institutions and offices within sight of Atlanta, where the sun is no higher in the heavens, people have been at work an hour in advance of her business, and are able to close one hour earlier in the evening. The effort to overcome this disadvantage in other places similarly situated has given rise to the nation-wide slogan—“Gaining the Hour.”

The same principle has many practical applications in church circles and religious activities. A few are mentioned as samples of its working, which has not simply the advantage of worldly wisdom, but scriptural sanction. The Apostle gives, in the Epistle to the Ephesians, the injunction—“redeeming the time.” Rendered literally, it is more strikingly significant—“buying up the

time.” Is not this equivalent to the suggestion—“gaining the hour?”

1. Is anything more appropriate for consideration at the beginning of a new ecclesiastical year? March 31st and April 1st stand side by side in the calendar, and yet are in different zones in church affairs. The rush of delinquent dollars to the treasuries of the benevolent causes, in the race with March 31st, is an annual occurrence. Many of these dollars have been lying idle for months in the hands of negligent church treasurers, while Home and Foreign Mission agencies have been borrowing money and paying interest on it, waiting for the funds to come in which have been given by God's people for the advancement of the Kingdom. The forwarding promptly of funds would be equivalent to “gaining the hour.” In the course of one year, such promptness would save enough interest now going to banks to pay the salaries of several missionaries. This is a distinct loss to the Kingdom, and the money could have been serving Christ twelve months, instead of a few days at the close of the year.

2. Six years ago the General Assembly authorized the accumulation of a Hundred Thousand Dollar Semi-Centennial Building Fund. After five years' delay, only about \$25,000 have

been secured. The other \$75,000 awaits surely "gain the hour" over those the slow-moving churches. In the course of time the remainder will doubtless come, but consider the loss to the Kingdom of Christ! Dozens of churches now clamoring for assistance in building must wait, their spiritual development must wait, and the souls that might be saved may possibly be lost, while waiting on the delayed funds! Over against this loss, place the gains in individual communities, and the benefits to the cause of Christ, if the Church were but impressed with the advantage of "gaining the hour."

3. Who can forecast and calculate the value of prompt investment of life and service? The young convert who early is impressed with the value of life service, and begins in youth, will

"saved as by fire" at the last moment. Will eternity itself ever lessen the distance between them? "Redeeming *past* time" is impossible. "Buying up the time" *unspent* is the only method of "gaining the hour" in a life of noble service.

Is someone thinking of a financial investment for Christ's work? Why wait till death to make it effective? Why not gain the hour by putting consecrated dollars to work at once? Who can tell what vast differences prompt action will make in the success of the cause? If you feel the call to service, why not begin now,—“gaining the hour,” and perhaps gaining richer rewards and a more glorious crown of life?

MY MASTER.

I had walked life's path with an easy tread;

Had followed where comfort and pleasure led;

And then by chance in a quiet place
I met my Master, face to face.

With station and rank and wealth for a goal,

Much thought for the body, but none for the soul,

I had entered to win in life's mad race,
When I met my Master, face to face.

I had built my castles, and reared them high,

Till their towers had pierced the blue of the sky;

I had sworn to rule with iron mace,
When I met my Master, face to face.

I met Him, and knew Him, and blushed to see

That His eyes, full of sorrow, were fixed on me;

And I faltered and fell at His feet that day,

While my castles melted and vanished away.

Melted and vanished, and in their place
I saw naught else but my Master's face;

And I cried aloud, "Oh, make me meet

To follow the marks of Thy wounded feet."

My thought is now for the souls of men.

I have lost my life to find it again;

E'er since alone in that holy place

My Master and I stood, face to face.

—Selected.

THE RENAISSANCE OF THE MOUNTAINS.

By REV. EDWIN VANCE TADLOCK,
Principal, Stuart Robinson School.

WERE you to journey cross-country from Jenkins on the S. V. & E. R. R., to McRoberts and Fleming on the L. & N. R. R., in Letcher Co., Ky., you would traverse great operations of the Consolidated and Elkhorn Coal Companies. Mining

towns straggle for miles up the creeks and ravines. Not less than 5,000 foreigners jabber and delve where five years ago the locomotive's shriek had not outraged the solitude.

Were you to make the trip on Saturday, you would have for fellow passen-



Stuart Robinson, the Latest Soul Winner School. Such institutions are bringing the Renaissance in the Mountains.

ger an Italian Catholic priest, whose parochial duties take him over the route three times a month. This, in what Dr. Guerrant was wont to call, "The Farthest Cumberlands!"

With bulging eyes and mouths agape, we listen to accounts of marvelous transition, and the need for feverish haste in foreign lands. There may be sections in China, Japan and Korea where change is as startling. Yes, there may be!

A Christian educator, pointing to the mountains, said, "Yonder live the greatest people in the world, but they do not know it." "Never fear," replied his fellow man, "they are finding it out mighty fast."

Recently one of our students was leading prayer meeting. The subject was Presbyterial Home Missions.



Material for Future Manhood.

"When I was ten years old," said he, "I had never heard of a Sunday school, prayer meeting or Christian Endeavor, and knew nothing about Jesus. Mr. Thos. B. Talbot came and started a Sunday school. Mrs. Ison (wife of a local physician) taught it. Then Dr. Guerrant came and built the school. And he said that he would not have done it, if it had not been for the Sunday school."

"Every boy in these mountains," said one of our brightest students, "believes that he is going to become something great. The trouble is that he cannot get it into his head how to start."

This is the Renaissance of the Mountains. They are in a state of flux. They could almost be poured into moulds, if we had them; but we haven't. We need more preachers, teachers, lay workers, neighborhood nurses, and, above all, more and better physical equipment for our schools.

"When I step into a home," said a mountain physician, "I can tell whether a daughter had taken the domestic science course at ——— school. It makes all the difference in the world." And so it does. Yet some of our best known schools have not been provided with the means to start this department.

The mountaineer is the product of environment. The ideal way would be to place him amid proper surroundings, and mould him therein. The boarding departments of our schools furnish the ideal environment. They are the inner sanctuaries of our Mountain Missions, as well as their most striking limitation.

"I was up Poor Fork today, and four boys asked me if they could work their way through your school," said the local physician to the principal. We say, "No! No!! No!!!" to this request until we grow heart-sick.

The last efforts of the late Dr. Edward O. Guerrant were directed toward meeting this need, by founding indus-

tries in connection with the schools. One such enterprise, heartily endorsed by eminent business men, awaits the money to set it in operation. It should support upward of two hundred working students, and go far toward making the school self-supporting. Berea College and Lincoln University are monumental demonstrations of the feasibility of industrial schools.

The Mission School is the heart of Mountain Missions. A working demonstration of its place in evangelistic endeavor, that is well nigh ideal, is open to any one who cares to study the report of the school at Pluntree, N. C.

Blackey, Ky.

VISION, AND VERSION.

By REV. D. M. SMASHEY.

ONE chief characteristic among the mountain people, and which commands one's respect, is their kindly every-day homespun good-will toward those whom they have reason to believe have their

interests at heart. They possess extraordinary ability—they have natural genius. But they have been isolated for so long from the golden opportunities that make for the highest and best, that they are still living in



Mountain Boys Coming to Their Own.

the smoky light of the past. Only a few have been privileged to attend school, and it would be a vulgar tongue that would censure them for this. Their one deep need is to have their life remodeled, and so transformed that it will take on the spirit of this modern progressive age. They need to be uplifted, along educational and religious lines.

Many of the people have erred and strayed like lost sheep, and faithful shepherds are needed—shepherds who will seek these unfortunate ones and bring them back to the fold of Christ. They are susceptible to the Gospel, and if wisely approached may be led into the beautiful Christ life. Much vitiating nonsense has been preached in our Mountain regions, and it will not be easily overcome, but we have this for our encouragement: "Ye shall know the truth, and the truth shall make you free." If we will patiently toil on, we may hope for the cheerful dawn when the Son of Righteousness shall arise with healing in His wings.

It is the announced purpose of the

Presbyterian Church to carry the Gospel and Christian training to the neglected Mountain people. The school and the missionary are the two redeeming factors that will ultimately solve the problem. But we cannot intelligently hope to accomplish the work over-night. The effort made has been most gratifying, but it will take concentrated and continued effort on the part of the whole Church, if we would carry out our intention and materialize our dream.

I must make some mention of Dr. E. O. Guerrant's great work in behalf of the Mountain people. He knew how to sacrifice himself without self-assertion, and he asked nothing better than to die at his God-given task. He was a good and faithful servant of Jesus Christ and of the Highland people. His noble Christian manhood and Christ likeness in life have won for him an undying fame in the hearts of the Mountain people; and "His works do follow him."

Whitesburg, Ky.

"A VOICE FROM THE CROWD" OF PRESBYTERIAL HOME MISSION SUPERINTENDENTS.

By THOS. B. TALBOT.

Supt. of Home Missions and Sunday School Missionary.

Every Presbytery has its own problems. These sometimes so engross the minds and grip the hearts of the workers, that appeals from other fields receive the reply: "It takes all my time to consider my own." But this is false reasoning. Our ideas are broadened by comparison with others. Lost Vision is restored by the "onward glance" of another. We discover gold in our own territory by the recognition of it in another's field.

The Presbytery of West Lexington has more Mountain Mission work than any other Presbytery outside the new Synod. The General Assembly's Committee supports more work within the bounds of this Presbytery than in any other one Presbytery. A great opportunity has come to this part of our Church. There may be just as great, or even greater, opportunities awaiting de-

velopment in other Presbyteries, but there is peculiar need in Eastern Kentucky.

A prominent worker in these mountains, who has done a marvelous work in the last thirteen years, said recently that he felt the mountains of Eastern Kentucky had greater need than any other part of the vast Cumberland and Blue Ridge section. This is a need that borders a great part of the Southern Presbyterian Church, and calls to us in no uncertain tones.

You cannot find anywhere in the world keener minded, handsomer and more intelligent boys and girls. You cannot find anywhere more kindness, hospitality, and generosity. We covet these boys and girls of the Mountains for our schools and colleges where real religion dominates; and under such conditions, who knows the good that may be accomplished!

A consecrated young man, who has labored within our bounds, says:

"They are, as a whole, a sturdy people, willing to learn, hospitable to the last degree, and intensely loyal to those who have proven friends. Theirs is a beautiful country; the rock houses, as the great stone bluffs are called, lift in bold outline above the winding rivers, and the delicate wild flowers hidden in the forests on their banks contrast strangely with the silent swiftness of the flood at high tide. The people are bound up with the land. Their roads follow the beds of the creeks, and stretches of gravel bottom alternate with netted sandstone and slate. This slate holds the coal strata, which, with the timber, forms the chief natural resource of the region."

The work of West Lexington Presbytery and that of the Assembly's Home Mission Committee in this section are in perfect harmony.

Our now ascended Dr. Guerrant gave his time, talent, and almost his whole ministerial life, to these people. In traveling over much of the territory that this splendid saint traveled, I see his footprints everywhere; and the touch of his hand upon these people will linger as long as time shall last.

Rev. A. L. McDuffie has been installed pastor at Heidelberg by a commission from our Presbytery. The Assembly's Committee has an excellent school at this place, under his superintendency, assisted by a corps of competent teachers. Mr. McDuffie also preaches at Beatyville, and is doing fine work. He has the love and respect of the people of that section as no other man ever had. The Commission which installed him was delightfully entertained at the school, and went away enthusiastic for the cause of Mountain Missions.

Good work is being done at Athol. We have a church there, and the Assembly's Committee has an excellent school. The school and church blend together harmoniously.

Canyon Falls, one of the schools which Dr. Guerrant planted a few years ago, is moving forward with great success. About two years ago we organized there a Presbyterian church, which is growing constantly in numbers. Fifteen on profession of faith have been added in the last year. The work of the four teachers here is not only telling now, but will tell tremendously in eternity.

In company with several young men and women from Lexington, I visited Highland College at Guerrant, Ky., during Thanksgiving week. We were royally entertained. Mr. and Mrs. Wells had arranged the program, which consisted of music, addresses, and a sermon by Rev. W. A. Hopkins, of Lexington. It is doubtful if a company of people ever were more favorably impressed.



Mr. Talbot and his little Mountain friend, "Billie" Kelly.

The splendid mountain boys and girls, the people nearby, and the faithful teachers did all in their power to make it memorable.

We have work at Frozen Creek, Hays, St. Helens and other points in that section of Kentucky, and the outlook is very good.

At Irvine, in Estill Co., where we have a church, the town has grown tremendously within the last year. Oil has been struck, and the people are coming there from all sections. A new depot has been built at Ravenna, one mile from Irvine; nice homes are being erected, and the prospects are that it will be one of the best towns in Eastern Kentucky. Our church at Irvine is old and dilapidated, and not what the place now requires. Young men from our Seminaries are sent to these Mountain fields during the summer months, and many have done faithful service; but this is not enough. We need men constantly on the field to visit in the homes, conduct cottage prayer meetings, assist in the Sunday School on the Sabbath, preach to the people, and by living among them, to show by their lives and conversation that they are the Lord's.

My work brings me in touch with Dr. J. W. Tyler, the General Assembly's Super-

intendent of Mountain Work. He is a faithful servant of the Church, and we have worked together in beautiful harmony.

The opportunity for our Church in this field is marvelous, the fields are white to the harvest; and if we can only arouse our

people to see and take advantage of the opportunity, we can easily take this section for Christ, and bring these splendid people of the Mountains into our great Southern Presbyterian Church.

Lexington, Ky.

AN AWAKENED PEOPLE.

By JONATHAN C. DAY, D. D.

But for "a word in season" years ago by Dr. Guerrant, Dr. Day might not be today in his place of large influence, as pastor of the great Labor Temple of the Presbyterian Church U. S. A., New York City. Traveling one day in Letcher Co., Ky., Dr. Guerrant met a mountain boy on the roadside, spoke

to him about entering the ministry, and then forgot the incident. The boy, Jonathan Day, did not forget; the arrow shot at a venture went straight to the heart, and was one of the influences that moulded his life.—Literary Editor.

Three factors make for the civilization of any people: first, the natural resources of the country in which the people live; second, the natural endowment of the people; third, their acquired *culture*.

Human activity cannot create more natural resources, nor more latent endowment, but human activity of the right kind can create culture. Hence, the need of that element which makes its contribution in terms of culture. Among the great institutions of culture are home, church, school and state.

Let us look at a very interesting social group living in the heart of America. In southeastern Kentucky in eastern Tennessee, western North Carolina and southwestern Old Virginia, within a radius of something like one hundred and twenty-five miles there are three millions of people. Two-thirds of these are in touch with the great highways of traffic and commerce and social intercourse in America. Another one-third, or about one million of these mountaineers or highlanders are now, or have been until recently, off the great thorough-

fares, isolated from the rest of the world, and stagnant or at a standstill.

Every great movement, whether political, religious, educational or otherwise, that has swept over the country in the last one hundred years, has swept by this one million people, pocketed away in the hills, without in the least awakening them from their quietude and repose.

They live in a country of finest natural resources, their mountains are clothed with timber as fine as that in the State of New York, their hills are as richly filled with coal and iron as Pennsylvania, their streams furnish as good water power as the rivers of Maine, the people are endowed with as fine qualities of brain and heart and brawn as are to be found in any American stock. Yet, in these one hundred years, with culture neglected, without schools or churches except of most primitive and meagre kind, they have remained at a standstill or have gone backward. They have the same names, the same appearance, the same traditions as their brothers in the valley, yet have not advanced with them.

Nearly forty years ago the Presbyterian Church became much interested in all this section. Other churches became interested too. Educators and social uplifters began to give attention to this neglected people. Great commercial enterprises entered the mountains and purchased timber, coal and land. The churches, caring more for the people than their possessions, began tapping the minds of the mountaineers.

Gradually people on the outside discovered the mountaineer; the mountaineer discovered himself and the outside world. Hundreds of boys and girls heard of the big world with its cities, its colleges, its opportunities, and became eager to go out into it. Hundreds of faithful men and women, under direction of the Presbyterian Church, particularly, encouraged these boys and girls to go away to school.

In many counties a Presbyterian academy



Being Outlawed Even in the Mountains.



A Sunday School at Hays, Ky. This school supports a little girl in Japan.

was organized at the county seat. Every grade from kindergarten to and including high school was taught. Into these academies came many teachers from district schools. Boys and girls from remote sections carried back into their homes ideas gained.

From far-away communities came the fathers and mothers of these pupils to see the "new college." The teachers and principal of the school found their way to the log cabins hidden in the coves in the side of the mountain and returned the calls.

In many instances the graduating class from these Presbyterian academies saw some of its members go to college. Some who matriculated at college graduated. Many after finishing the college course entered the professions. The writer is thinking of one brilliant young fellow who graduated at a Presbyterian school in eastern Tennessee, later went to Yale University, graduated with honors, and is now a leading physician in a Southern city. He is thinking of another who came from a log cabin in the Great Smokies. He graduated at one of these little schools, then at Yale University, and is now a Congressman from a great Eastern state. Again he thinks of a young girl who studied at one of these schools, later went to Berea College, graduated, and is now leading a useful life in one of the thriving cities of the Southwest.

These instances show that boys and girls of these hills are of the same stock as the

big outside world, and "make good" when they get a chance. The transformation that has taken place in the hills among the people who have continued to live there is most striking. The writer a year ago, traveled one hundred and fifty miles down the base of the Cumberland Mountains in a little mountain buggy. He had gone over this road many times before, usually on foot. Formerly there were only log cabins where the people lived, and log schoolhouses where there were schools at all. Now, in many instances, there are beautiful little frame cottages and dwellings along the road, and almost always a little frame schoolhouse painted white, taking the place of the log schoolhouse of former days. The people are awakened.

Those who still live in the valleys and along the lines of railroad are interested in making homes, in helping to improve schools, in supporting churches in the community, in improving agricultural life. Those who lived farther back in the mountains have gradually found themselves without land of their own. They have decided to get out of the mountains and make their way in the larger world outside.

As we see it, the great revival in education, marked by a high school in almost every county seat; the revival of attention to the country church; the desire to improve living quarters, thereby making the home more attractive and comfortable is traceable in very large measure to the stimulus given

by the missionaries and teachers who have gone into these neglected and backward places.

The little schoolhouse, maintained by the Church, away in the hills and at the heads of the rivers, is largely supplanted by the rural school, which has been lengthened from three months to six months. The Church, instead of conducting these schools, is now making her contribution more largely through boarding schools and churches. The preacher has become a factor in the community and in every phase of its life.

The Church has not completed her work. She is only arriving at her greatest opportunity. She must concentrate on the larger schools and colleges outside the hills, and bring the boys and girls away from the log cabin, and the little contracted world that they have known, to a place within the walls of the higher school and to the big world with its ever expanding opportunities.

The reason for bringing the people out of the hills must be apparent to anyone who knows conditions. The hills, with their coal, timber, and other natural resources, are no longer owned by the people. Corporations own them and are developing them. For those who do day labor, there will be no better opportunity than in these mountains. But for those who expect to do more than work in coal mines and timber ranches the only salvation is away from the mountains. If a call comes to go back to the mountains, it must be for some other reason in most instances than that of merely making a home there. *One must go back with the idea of service in some true capacity.*

The writer, together with another mountaineer, rode across the Black Mountain from Kentucky to Virginia one year ago.

The bridle path led through an immense tract of fine timber. The trail from the waters of the Cumberland River on one side the mountain, to the waters of the Powells River on the other side the mountain, was twelve miles. It led across the backbone of the great mountain which had, below its crest and above drainage in the valleys, ninety-six feet of coal. We passed through one tract of land consisting of 56,000 acres. It was purchased for \$26,000, less than fifty cents an acre. Though they are blasting from both sides of the mountain, the ninety-six feet of coal imbedded will not be mined in the next two hundred years. It is hardly possible to estimate the wealth in timber. We counted \$200,000 worth of trees within eyeshot of the path over which we traveled.

We rode down a familiar creek, which one of our immediate relatives owned and sold forty-five years ago, for a horse and a squirrel rifle. At \$1.75 per day, two of his sons were digging coal out of the hills he once owned. This is typical.

Had the original sons of these mountaineers had the culture of the outside speculators, they would have built coal tipples instead of moonshine stills, and the sons of the mountaineers would sit at the executive desks in the great industrial centers of the mountains instead of digging coal from the mines as they now do.

The mountains were there with their natural resources. The mountaineer was there with his natural endowment. The awakening of the mountaineer through the process of culture, educational and religious, means his redemption. The call for the Church was never more urgent. The mountaineers hear the call and are awakening.

ANSWERED PRAYERS.

MISS LUELLA O. BARRICKMAN.

THIS account of answer to prayer reminds one of Dr. Paton's story of the digging of the well in the New Hebrides.

During the four years that we have been at Lambric, Miss Heilbrum and I have found the work very difficult, but matters are improving, and the providence of God in supplying our needs has been wonderful. We had been praying for a long time for an organ, and our faith was strengthened when small gifts sent by friends in several states amounted to \$36.30. Then when the organ was sent by some friends in

Mississippi in response to an appeal by Rev. C. G. Gunn, of Jackson, we decided to use the money for other needs. Though hardly enough for any one thing, we hoped for more, and made our plans. God said, "If ye ask * * I will do." John 14:14. After all, money is not needed to secure everything; but we do need Christ on our side, and often He makes a way where there is no way. We must trust God.

In the end, we got more than we expected, for work was done to the value of \$74, and to our surprise we had several dollars left—and no indebtedness!

Of course, this was not accomplished without some anxiety on our part, and much prayer. We did not ask the people for aid, until it was suggested that we have a "working" to complete the well.

A well and a double floor in the church were two long-felt needs, but it was hard to decide which to get first. As it was then warm weather, the well was the more pressing need. The work was begun and a five-foot hole was made in the back yard. On account of sickness and disagreement between the workmen and the impossibility of getting anyone else to finish it, the work was left in that condition for three months. So we decided to get the floor, though much preferring the well, for the hole was dangerous and something had to be done about it. However, it had cost us nothing as yet, as we were not to pay until water was struck. No doubt, if the hole had not been there, we would have given up the idea of the well long before.

We mentioned the floor to one of our members, who advised us to get at it at once before the cold weather came. He volunteered to get the lumber and stand good for it, and to raise money himself, if necessary to pay the bill. You cannot imagine our relief. These people can do things better than we, if they will to do so. He bought the lumber from

the nearest mill and shipped it ten miles free on a log train, and on his return announced, "It is a gift!" hard-wood floor, better than we had hoped for! Other good friends hauled it the remainder of the distance without expense to us.

We had agreed to try "working" since we could not get the well dug for money, and by the time the floor was down, the well was finished. Eight men responded, one from five miles away. All they asked was dinner. One of them brought us some corn-meal, and fresh pork was also given. In three days the well was ready for walling, which was done by experienced men at a cost of \$5; and the water is clear and pure. The men were cheerful and orderly; and upon leaving expressed a willingness to come again whenever we need help. And they meant what they said, for later we had a "wood-chopping" and they came with mules and got enough wood to last us about three months, again only asking their dinner. There are no better people anywhere.

The roads are bad at present, and we cannot visit much as this locality is thinly populated, and to reach some of the homes we would have to walk several miles. But in less than a month and a half we have had eighty-seven callers.

Lambrie, Ky.

"IT IS REQUIRED IN STEWARDS."

IF A man who has known the Mountain people for forty years and had many business dealings with them in that time, who was a friend of Dr. Guerrant before he began his labors in the Mountains, was with him in his meeting twenty-five years ago; and in addition to that, has himself been actively engaged in the work for six years, is competent to speak upon the qualifications of workers in the Mountains—that man is Judge L. F. Mann. He says on this subject:

"The Mountain work is great, and

worthy of most careful study. The worker ought to be a good judge of human nature, and quick to understand conditions. The worker must, of course, be a Christian and live the Christian life every day before the people. He must be fully consecrated, not over zealous nor radical, but sincerely and deeply in earnest about his work.

"It is a great mistake to think that the Mountain people are weak and foolish, with no discernment. They expect the worker to be capable of leading

them, and very soon discover whether he is strong or weak.

"The Mountain work has grown rapidly and demands good and efficient workers in the field, but it is hard to find them. There is enough work in this one field for a score or more workers. 'The harvest is great!' So much ought to be done, but it takes time and labor, patience, money and workers. May the Lord send them. If He does not, they need not come.

"I have visited quite a number of the Missions and preached for them. The work seems to be getting along very well, and the schools are doing splendidly.

"I hope and trust and pray that the work for the Mountain people, begun by that sainted man of God, now reaping his eternal reward, who labored night and day for so many years, may continue to extend; and that it may help the people not only educationally, but spiritually. It was to this that Dr. Guerrant devoted his life. May the workers that are following be as faithful as he; and may God reward them, and give them many stars in their crowns, and may a blessing rest upon all the great Mountain Work."

— *Elkatawa, Ky.* —

MOUNTAINS OF OPPORTUNITY.

By REV. ROY SMITH.

IT IS interesting to notice how much of our Lord's earthly ministry was spent in the mountains of Judea and Galilee, and that His audiences were composed largely of the mountain people. We read that "when He saw the multitudes, He was moved with compassion on them;" and so today as He looks down upon the many thousands dwelling in our Southern Mountains, "scattered abroad as sheep having no shepherd," surely His divine heart goes out in compassion to them. In like manner, as His ambassador looks out from some mountain range over the hills and coves below, where live hundreds of men and women with-

out the light of the Gospel, his heart yearns for them; and he strives to follow his Master's example by ministering unto them. If your heart is united to Christ, certainly you should be interested in spreading the Gospel among these, your neighboring fellow men.

God has richly blessed the mountain work of our Church in the past, and now He is calling us to even greater efforts and wider fields of service, for there are still many without Gospel privileges; thousands of men and women who rarely or never hear a real Gospel sermon, and thousands of boys and girls who know nothing of the Sunday school. The prejudice against Presbyterianism, that was common a few years ago, is rapidly disappearing; and the door of opportunity is wider open to our Church today than ever before.

Right often the progress of this work is slow and discouraging, while again the development is more rapid, as in the following instance: After repeated invitations, the writer began preaching at Culler Schoolhouse the first Saturday night in May, and left a monthly appointment. For several months pre-



Mountain View Cottage—The Workers' Home at Ararat.



Here is an old fashioned home of the Kentucky mountains. Built in slave days of poplar logs, it has been "weatherboarded" on the front side for "style."

The simple, hardy life of the mountains has brought the woman to a good old age. During slave days and war times and reconstruction, she has learned both "how to abound and how to be abased," and in all things "to be content." She has mothered as sturdy stock as America produces.

The old flax wheel, the homespun towel, the hickory chain and the long gourd suggest the unseen parts of the picture—the age-stained cherry joists, the large open fireplace, the big loom on the back porch, the spring house under the willow, and the hollyhocks lining the front yard.

This home furnished two ministers to the Presbyterian Church, one of whom made the highest grades ever made in a leading college of the South, and was valedictorian of his class.

F. H. H.

This picture is copyrighted by Rev. E. H. Hudson, Beeville, Tex., and is published by permission.

viously a Sunday school had been conducted by a Presbyterian layman of the community. The interest was good from the start, and a few nights during the fall the house was packed to overflowing. In December a Presbyterian church was organized with sixteen members, and a few weeks afterward a new church building was begun.

Similar progress might be made in many other communities, if they could be reached. But in order to reach these other beckoning places, there are a few distinct needs that must be met.

More workers are needed, consecrated to the Master's service, and willing to remain in this work with some degree

of permanence. Too many of these promising fields already have been handicapped by short-term workers, who considered them a mere training camp for a more desirable position.

Since interest follows information, then inform yourselves in particular about this undertaking.

Let our Church at large arise in her strength, shake off the debt that has so long hampered our Assembly's Committee, lay hold of the vast opportunities, and with God's help make of this mountain region one of our Nation's great strongholds of Christianity.

Ararat, Va.

THE MOUNTAINS—YESTERDAY, TODAY, AND TOMORROW.

By REV. C. GROSHON GUNN,

Pastor, Guerrant Memorial Church Jackson, Ky.

Much has been written relative to our great American Highlands. The stories are all full of romance, because they belong to a people of romance. A people whose romancing has been as mysterious as their "moonshining." It could not be otherwise. All connection with the great outside world had been cut off—for their roads were creek beds, and the mountains everywhere, like great sentinels, forbade entrance to all that was foreign to the hills, but were as steadfast as beautiful lovers to those born amid them. Daily have these silent lover-sentinels touched and moulded those in the valleys, as they lived their lives amid them. Characters became rugged, forms stalwart and beautiful, habits of life guided by the intui-

haps we except baptism. They seem to have had more water than "light" on this subject.

When Dr. Edward O. Guerrant began his great work among the mountains of Eastern Kentucky in 1884, he found an astonishing need for churches and schools. This he immediately sought to remedy. He organized more congregations than the church could take care of, and much ground was lost thereby. It is well to remember this in considering the "Tomorrow" of the Mountains. Wherever the church went, frequently a school followed, until today it is universally acknowledged in these mountains where he worked, that Dr. Guerrant did more for Eastern Kentucky in this way, than any other man has ever done. So much for a little glimpse into "Yesterday."

Today, we see the fruits of this early organization. The Presbyterian schools in this part of the state number seven. Lees Collegiate Institute at Jackson, Highland School at Guerrant, Canyon Falls Academy at Canyon Falls, Brooks Memorial Institute at Canoe, a small day school at Athol, Beechwood Seminary at Heidelberg, and Stuart Robinson School at Indian Bottom, in the New Synod. There is a total enrollment in these institutions of about five hundred scholars. While there are perhaps fully fifty workers in the missions, schools and churches of our Church in Eastern Kentucky, most of the work is in the Synod of Kentucky which has more mountain work than any other Synod outside the Synod of Appalachia.

From Stuart Robinson to Beechwood there are only five ordained Southern Presbyterian ministers, only two being in "Beautiful Breathitt and Lovely Lee." The work that has been so long without a leader, at Hazard, now has an efficient leader. Recently the Methodist Church there planned to build a fifteen-thousand-dollar church. Our



Beechwood, Heidelberg, Ky.

tion of nature, strong growth of body, masterful in mind, and big in heart. These, our great Highland kinfolks, were just waiting for some influence—the same that we had earlier—to come to them; that their bodies might learn control, their minds become equipped, and their hearts touched by Him who touched ours.

As we think of the Mountains' "Yesterdays," we cannot say that they have been without the knowledge of Christ. But it seems to us that—in looking back many years, and going back in some places very far—they did not have what we know as "The Gospel." Their "Super Calvinism" seems to our minds more of a message to fetter than to free. Predestinarianism that says, "what is to be will be," better known as the doctrine of the "Hardshells," has been the means of keeping an unchanging order, which "free agency" must come in to break up. However, upon this foundation is to be laid the true teachings of our loved Church, a task a deal easier for us on this account. The Scotch Highlander transplanted to American Valleys, has a natural bent for all the "points" of Presbyterianism, unless per-



Canyon Falls Academy.
Canyon Falls, Ky.

little "church-house" at that place is a disgrace to Presbyterianism. Hazard is one of the most strategic points in our entire Church. The church in Beatyville has a fearful debt on it, that is crippling its growth; it is weak and needs help. Additional equipment must be added to Lees Institute and Heidelberg before they can reach out to the valleys and coves, and bring in pupils who need Christian education. Besides this, Heidelberg will never be at its best until a teacher is given Mr. McDuffie, so that he may attend to the school and church without having to teach. One man cannot do three men's work and live. Either he will die, or the work will suffer. Mr. McDuffie will not let the work feel the pull.

There is a great opportunity at Irvine, in Estill County. Here five million dollars worth of oil has been taken out during 1916. More than in any other one field east of the Mississippi River. Irvine and Ravenna, the new railroad town, have a population of 4,000, and more people would come if there were places for them to live. Three other churches have work there, and we have had during the summer. But the greatest opportunity is now at Ravenna, the new part of the community, with 1,000 souls and no church. This is open especially to us if we will go in and take it, but the old story—*no money*. If present prospects are not deceptive, here will be a town of 10,000 in a few years. When will our great Church attempt to go up and possess its part of the field? Probably when it is too late. Certainly this will be the case, if we do not act quickly.

A vast unoccupied field above Quicksand, three miles above Jackson, is ready to have a Mission among the new lumber camps up on the narrow gauge. The pastor at Jackson is trying to preach at least monthly at Quicksand, where there are over 1,000 souls in the camps—a huge saw mill and one of the biggest planing mills in the



Highland College, Guerrant, Ky.

South are there. Work is being done by the Methodists, but the need for the Presbyterian Church at Quicksand is unmistakable.

Last but not least is the building of the "Guerrant Memorial Church" at Jackson, that will be the means of splendidly equipping one of the real places of strategy in the mountains. Our main points must be well furnished for efficient intensive and extensive work.

There might be much more said about *Today*, but what has been said may "whet the appetite" for him who wishes to make further inquiry.

Tomorrow! What about tomorrow? It is the promise of a far greater era, a far brighter day. Yesterday we did what we could, and through the efforts of the great friend of the mountains, Dr. Guerrant, it marks one of the great epochs in our later Church history. Still, our inability lost us much ground. Today we are only holding our own—that is, we could do vastly more—the work is here to be done. Tomorrow? If we were living in these hills, you would see this dawn of a beautiful new day. Good roads beginning to push their way into these mountain fastnesses. And when they do—improved farms, easier travel, and readier communication. The homes where are multitudes of the fairest American children in our great land, in reach of church, Sunday school and day school! And from these homes many precious souls, many redeemed of the Lord, to go out as servants of the Great King, as soldiers of the Cross, here and yonder! As statesmen, teachers, merchants, chiefs, and leaders of men and women, as well as strong citizens who have sense enough to follow wise leaders. Oh! that our Church might pray more, give more, work more; push out, push up, and push on. Faint not, fight on, *Tomorrow* comes the song.

Jackson, Ky.



Lees Collegiate Institute, Jackson, Ky.

Missionary Survey Subscriber:

There is a matter of vital importance to the magazine on page 316 of this number. Please be sure to look at it.

NOT EASY, BUT PROMISING.

A devoted Mountain worker, in a personal letter, writes:

"I came here December 29th and started a Mission school January 1st. Have 68 enrolled, ranging in age from



A Mountain Home.

3 to 23. You can imagine how busy I am, and how tired at the close of each day—but for this I would have written you earlier. Please pardon the pencil, the ink is frozen.

"Here in this lonely spot is a great neglected field! No lady worker has ever been here before. I receive no sal-

ary, and the people can scarcely believe this. They are supposed to furnish me food and fuel, but some are not able to do even this. Many are very poor and thriftless. Some are quite well off. The latter have bought the lumber to build a three-room Mission cottage here. I live now in a mountain home, and through the cracks in the floor I can see the snow.

It is about 20 degrees below zero at present, and a regular blizzard is raging. No rural mail for days. We are about 7 miles from the railroad, and as we are not far from Montreat, I hope to be there this summer. I walked 12 miles over the mountains into North Carolina lately, and saw Mt. Mitchell for the first time.

"It will be beautiful here in the spring. The balsam trees and rhododendron are lovely. There are great orchards around here which sell thousands of bushels of apples.

"A Presbyterian minister preaches for us once a month. The people hope to have a church some day."

THE CHURCH SCHOOL AT THE CENTER.

By REV. J. F. MENIUS.

OUR three Missions in Cocke County are situated along the slope of the high chain of mountains that separates Tennessee from North Carolina.

All that we can do is to touch the edge of the work in this county. When we cross over into Sevier, or climb over the state line into Madison and Haywood, we find the same educational and spiritual destitution that we have around these missions. Most of our visiting has been in the communities where the schools are located. We get to each of them once a month.

We have just returned from Ebenezer, where we held four services, all well attended for the winter months.

On the extra Sabbath we go out into other "settlements," preach in some schoolhouse or church, and visit in a few of the homes, where we are always welcomed. For the past six months we have gone once a month to a large lumber plant at Cresmont, N. C. Here are almost a thousand people, with no minister, although another church has an organization. I have known the doctor, employed by the Company to attend the sick, in case of an accident, administer to the injured as long as there was life, then hold services over the body at the grave. All who have lived in a lumber camp know the difficulty of working there. There is no stability; the people are constantly



Playtime at Ebenezer.

changing. Then there are two distinct classes of society. But we have diverged.

Often on Sunday morning we wish we might visit half a dozen places that day. It is not the distance, however, that prevents, but the difficulty of getting over the hills. In the winter, we think that when the ice and snow are gone we can get along better; in the summer, that if it were just cooler we wouldn't mind the climb.

We have recently started a night school at Hartford. Though the nights have been unfavorable, the attendance has been good. We have two workers in each of the other schools, but they are able to reach only those living near. Our buildings are not large, and the teachers' living rooms and class rooms take about all the space. So that pupils from a distance cannot be accommodated.

Then, too, our schools are located too near the county schools, and instead of being a help, they are a drawback to each other. This situation could be relieved by our teachers taking the examinations, attending the Teachers' Institutes and applying for the county schools; or else, we should wait to be-

gin our schools until the others close, about Christmas. But two serious difficulties confront us; our teachers do not stay on the field long enough. For instance, during the two and a half years that I have been here, we have had ten different



Modern Railsplitters of the Mountains. Mr. Menius is holding the axe.

teachers in one of the Missions, and only one at a time; and then the school term would be very short before work-time on the farms. Can this difficult problem be solved? I have a suggestion, but it contains in itself a real difficulty,—that we establish a school with a building large enough to accommodate all the grades, and also embrace a high school course; also a manse, so that our minister, who is now renting a house, will not feel that he may be turned out of doors at any time. Then we can make a call for volunteer teachers who will go out into the surrounding country and teach for a few months after the regular schools close. In this way we will find boys and girls who really want and will take an education; and those who cannot afford to go out of the mountains to

school can be sent to our High School. While we cannot educate all the children in the mountains, we ought to help those who will be the leaders. Instead of interfering with the State's work of education, we might co-operate and supplement. But how promising does this appear in view of the constant inquiry of our Superintendent, if there is not some way we can help reduce expenses?

Hartford, Tenn.

Mr. Menius' suggestion of a central

school, embracing High School grades, is in line with recent efforts to make education more accessible and general in rural districts. In "The Church of the Open Country" such schools are described, which minister to the educational and social needs of an extensive section. Such a school, similar to our splendid institutions—Highland, Beechwood and Stuart Robinson, could be made an immense power for Christian education and the cause of Christ in our entire mountain section.

—*Literary Editor.*

CAN YOU TELL?

1. State some ways by which we may "Gain the Hour" in the missionary enterprise.

2. What response was made to a remark about the Mountaineers—"Yonder live the greatest people in the world?"

3. Mention some characteristics of the Mountain people.

4. What did a prominent worker in the Mountains of Kentucky say of the needs of Eastern Kentucky?

5. Explain the tragedy of two young men digging coal at \$1.75 per day from a hill, formerly owned by their father.

6. When was it easier to get men to work for nothing than for pay, and with what result?

7. Mention some of the qualifications of a Mountain worker.

8. Give the steps leading to the organization of a church at Cullen school-house.

9. What connection is there between oil and the missionary opportunity at Irvine and Ravenna, Ky.?

10. When did a Mountain missionary use a pencil when writing.

11. State Mr. Menius' plan for a central school in his field.

REPORT OF TREASURER OF A SSEMBLY'S HOME MISSIONS, FEBRUARY 28, 1917.

	1917	1916
Churches	\$ 85,841.77	\$ 77,026.71
Sabbath Schools	4,085.56	3,847.87
Societies	15,766.65	14,048.34
Miscellaneous	30,570.67	36,643.70
	<hr/>	<hr/>
	\$136,264.65	\$131,566.62
Cost of work to February 28, 1917.....		\$156,288.62
Total Receipts to February 28, 1917.....		136,264.65
		<hr/>
Deficit		\$ 20,023.97
Indebtedness from 1915-16.....		13,000.00
		<hr/>
		\$ 33,023.97

A. N. SHARP, *Treasurer.*

STIMULATING HOME MISSIONARY BOOKS. "THE TASK THAT CHALLENGES."

By REV. S. L. MORRIS, D. D.

Presbyterian Committee of Publication, Richmond, Va. Cloth, 60c; paper, 40c.

This new book deals with the present day problems and outlook of American Home Missions. It is broad in scope and skilful in treatment.

We have heard much of Dr. Eliot's Five Foot Shelf of Books, the reading of which will give a liberal education. It might as truly be said that the careful reading of this one volume will give a liberal education along Home Mission lines, especially as concerning the South. Its thoughtful study will inevitably bring a keener appreciation of the tremendous opportunity that confronts our great Church. These quotations show

the urgency of The Task That Challenges.

"The two greatest enterprises confronting the world in the 20th Century are the Evangelization of the World and the Christianization of America."

"In the early days of Christianity, the conflict was with Judaism and Paganism. In the Dark Ages it was with a corrupt and apostate church. In the 18th Century the foe was deism and infidelity. In the 19th Century it was Materialism and Commercialism; but, seeing his time is short, Satan seems to be marshaling all the foes and forces of the past to assault the citadel of faith in this 20th Century."

"THE GALAX GATHERERS." "THE GOSPEL OF THE LILIES."

By REV. EDWARD O. GUERRANT, D. D.

The demand for these two books has been so great that it was thought the editions had been exhausted. A small further supply has just been discovered, and copies may be ordered from Mrs. E. O. Guerrant, Wilmore, Ky., at \$1.00 each.

Of the Galax Gatherers, Dr. Egbert W. Smith said:

"It has been many a long day since I have read a juicier record of missionary service and adventure than 'The Galax Gatherers.' It is impossible to imagine Dr. Guerrant saying or writing a dull thing, and this little book flashes and sparkles all the way through, like one of the mountain brooks pictured in its pages.

"Read it with an open heart. It

will lift you to mountain tops, both literal and spiritual. And it will show you what one brave man can accomplish, has accomplished, with God behind him."

Of the Gospel of the Lilies, another prominent minister wrote:

"The messages contained in this little volume have resulted in the conversion of hundreds of people during the author's ministry, first in a fashionable parish in Louisville, Ky., and later in his work among the people of the Highlands of the South. They tell the 'old, old story' with the convincing eloquence of absolute simplicity. The weight of their own truth drives them straight home as only a sublime truth, clearly, tersely stated can."

B. E. L.

SENIOR HOME MISSION PROGRAM FOR APRIL, 1917.

Prepared by MISS BARBARA E. LAMBDIN.

*"Only a thought. But the work it wrought
 Could never by tongue or pen be taught;
 For it ran through a life like a thread of gold,
 And the life bore fruit a hundred-fold."*

1. Hymn—"Jesus Is a Rock in a Weary Land."
2. Prayer.
3. Transaction of Business.
4. Scripture Verses on the Mountains.
5. The Present Outlook in the Mountain Missions.
6. The Agencies at Work.
7. Roll Call—Mountain Evangelists.
8. What Is Being Accomplished.
9. Story—"A Missionary Button Box."
10. Recitation—"My Master."
11. Hymn—"I Gave My Life For Thee."
12. Prayer—For all who labor among the Mountain people, in evangelistic or school work; that there may be greater response on the part of the Church to the needs of this promising field, and that many precious souls may be won for Christ.

NOTES:

5, 6, 8—See articles in this number, Annual Report, leaflets, and "The Soul Winner."

7—The Church Calendar of Prayer.

9—Junior Department.

MISSION SCHOOL SNAPSHOTS.

A Mountain Teacher Reports:

"There is one boy in our school whose awakening has been very remarkable. He seemed at first a hopeless case. For three months, try as I might, I could not interest him. He came every day to school, but only sat and stared, and he would tremble when I came near him. I almost gave up hope for him.

"But after awhile he seemed to arouse somewhat and I could see that he improved daily, though very slowly at first.

"He is now attentive and intelligent, and this boy that I had thought dull, won one of the medals at the close of school. Is it any wonder that he is a constant joy to me? He is my right arm, too, for I can depend absolutely upon him.

"The boys in the mountains have never been accustomed to lifting their hats in greeting, and it was only after much patient effort that I

induced them to do it. Then I had such a time persuading them to wear neckties. I gave each boy a bright pretty tie and showed them how to put it on. But at lunch time they were all off except this little fellow's, whose soul God has let me help to awaken. Though the boys made much fun of him, he wore the tie because I had asked him to, and finally the other boys were won over, too.

"He is a splendid little fellow, and the transformation in his own life is being reflected in his home. The broken furniture has been repaired, and the whole place cleaned. The father and mother are trying to live more useful, happy lives—and what do you think! Five of the children now attend Sunday School and day school regularly."

This is a sample of leaflets sent at one cent each on application to The Executive Committee of Home Missions, 1522 Hart Bldg., Atlanta. Ga.



MRS. VAN'S BUTTON BOX.

A True Narrative.

It had been a series of accidents that brought Mr. and Mrs. Van Ness to the mountains of Kentucky. Mr. Van Ness's health had failed, he had given up his position in the business world, and had taken a position as colporteur of the Bible Society. Through the Blue Grass district of Kentucky they went first, and then on up into the mountains,—which two regions are as utterly dissimilar as if the gulf which divided Lazarus from Dives rolled between, instead of being separated by only a few score miles.

She was a plucky little woman, and, when she saw a thing going wrong, her first impulse was to do what she could to right it.

"I tell you, father," she said, when they had been settled for a week at the hotel at Mud Lick, "I think the Lord means us to stay, and do His work right here."

"Why, mother," said the old gentleman, aghast at the idea, "how you talk!"

"Yes," she said, nodding her head briskly; "it seems clear to me that that's what He brought us up here for."

The old lady carried her point, as she always did, and they were settled in the mountains.

It was pathetic to hear that old couple address each other. No little lips had learned to say "father" and "mother,"—their three children had died before they could utter the words—but for forty years the two had kept up the form.

For two years the work had been progressing slowly—so slowly that it took the eye of faith to see the result—but there was progress.

The children were gathered into Sunday schools, and meetings were held in the schoolhouses—but the homes showed little change as yet. It is hard to stem the current of a lifetime.

A great city church paid the salaries of the missionaries, but Mrs. Van—as she was called—had, in mountain parlance, "the

heaviest lift of the log." Periodically came up great boxes of clothing filled with all sorts of articles, new and second-hand. Sometimes a merchant would send a stock of out-of-style hats, sometimes old-fashioned shoes, wraps that were shop-worn. But however unpromising, the deft fingers of the good woman turned all to use. She would cut out here and put in there; she would take the second-hand hats covered with flowers and ribbons, and with the surplus trim up two or three of the new ones. Doubtless the court milliner would have been amused at her bows and knots, but the Mud-Lickers were not critical, and they were hailed with



Waiting for the School to Come to Them. One of these little Mountain girls cannot read.

delight. She told me once that she had made three *trousseaux* out of one of our boxes.

It was all grist that came to the mill, except when the College Street Church sent in their barrel a great box of buttons. An old merchant's supply it must have been. There were buttons of all shapes, sizes, colors and materials.

"Look, father, look!" she cried. "Whatever will I do with all these buttons? And there were so many things I was hoping to get."

"Well, mother, maybe you'll find a use for them yet. And, after all, the Lord sent them. I'd put them away and they'll be sure to come handy some time."

"That's you, father! You always look on the best side of things. Maybe I shall find a use for them." And it was proved afterward that the button box did have a mission.

The untidiness of the women had long vexed Mrs. Van's righteous soul. They pinned their dresses together with pins and needles, "whichever," as they said, "come the handiest." And the natural result was that gowns were always gaping open.

One day at a meeting in the schoolhouse, when winter was coming on, the gaps in the clothes of the company were worse than ever.

"Why don't you button your dress?" she said to an eighteen-year-old girl, who had lost all her pins. "Don't you think it is nicer not to have them come open?"

"Laws, yes; I reckon 't would be. But what's the use? And, 'sides, I dunno how."

"I will show you," persisted the lady.

"It would be a sight o' trouble, I reckon; it's a heap handier just to pick up a pin; and, anyway, I ain't got no buttons."

Remembering the old button box, Mrs. Van said:

"Suppose I give you some pretty, shiny, red buttons. Would you like that?"

The girl's eyes gleamed. Almost like Indians is the love of these people for beads.

Mrs. Van pursued her advantage:

"Well, come over tomorrow morning, and we'll pick out the buttons, and I will show you how to work the buttonholes."

"And you won't tell the others?" said the girl. "No, I won't tell anybody."

Punctually the next morning, before Mrs. Van was through cleaning, Sarah Jane Finney presented herself.

"Now," said the lady, getting down the great box of buttons, and putting it on the table, "you shall choose for yourself."

Sarah Jane's eyes glittered. She had never in her life seen such beautiful things.

It took an hour to make the selection; and even then she wavered between red glass, gilt balls, and pink and yellow mottled agate. But finally the red won the day, and she sat down to her buttonhole making.

It was not the work of one morning, or even of two. The thread would break, the unaccustomed fingers were clumsy! But the red glass balls gave Sarah Jane courage. The better part of a week it took; but quite creditable were the buttonholes, into which, with trembling fingers, she buttoned the shining, glistening, red spheres.

A profound secret it had been kept. At Sunday school she made an appearance, and never did a Broadway belle attract more attention and admiration than Sarah Jane in her glorified old blue cotton. School was scarcely over before an excited group surrounded the proud possessor of the new or-



A Quilting Bee in the Mountains.

naments, questioning, exclaiming, fingering
 "Where did you get 'em, Sarah Jane?"
 was the query from all sides.

"She gave 'em to me," pointing to Mrs. Van, "she's got plenty more!"

Tumultuously the crowd rushed off to the little lady, who was delighted at the ease with which she accomplished one of the great desires of her heart.

Next day was organized the sewing class of Mud Lick; for the girls were all in frantic haste to learn to make buttonholes—that being necessary to getting the buttons. So, in they came trooping, each with a dress of some kind in her hands.

"Don't you think, Jemima," said Mrs. Van to the first who brought hers up to be showed how, "that you could work on it better if it were a little cleaner?"

All looked down in dismay at their own soiled gowns, then up at Mrs. Van's tidy brown and white calico and spotless apron, and nobody spoke a word.

"Suppose, girls," said the lady, "you begin to learn on some pieces I have; then, when you have washed the dresses, we will go to work on them." Wise Mrs. Van.

Christmas was upon them by the time the buttons were all in place. Then the girls shrank from wearing the clean and mended gowns—for that had been accomplished too—over the untidy floors. So a grand winter cleaning took place in all the houses.

Then father's shirts were washed, and the boy's clothes overhauled, till by spring so many demands were made on it that there was not a button left in the box; even the odd ones had been used. "What was the use of having 'em all alike?" they said.

"And to think if it hadn't been for you, father, I would have been complaining about that old button box yet; it's been the best thing that's come to me; but you're always in the right, father," said the old lady, with her face fairly beaming with delight.

LEE YOUNGE,

In *The Christian Missionary*.

THINE OWN TO BE.

Just as I am, Thine own to be,
 Friend of the young. Who lovest me;
 To consecrate myself to Thee,
 O Savior dear, I come.

In the glad morning of my day,
 My life to give, my vows to pay,
 With no reserve and no delay,
 With all my heart. I come.

I would live ever in the light;
 I would work ever for the right;
 I would serve Thee with all my might;
 Therefore to Thee I come.

Just as I am, young, strong and free,
 To be the best that I can be,
 For truth and righteousness and Thee.
 Lord of my life, I come.

—Selected.

JUNIOR HOME MISSION PROGRAM FOR APRIL, 1917.

Prepared by MISS BARBARA E. LAMBDIN.

*"If there be some weaker one,
 Give me strength to help him on;
 If a blinder soul there be
 Help me guide him nearer Thee."*

1. Hymn—"In the Harvest Field."
2. The Lord's Prayer—in concert.
3. Business.

IN SKYLAND.

4. "I Have a Saviour."
5. Psalm 121—in concert.
6. Prayer—For all who labor for Jesus in our great Mountain Region.
7. Recitation—"Thine Own To Be."
8. Some Sky Pilots in Skyland.
9. Mr. and Mrs. Van, Sky Pilots.
10. Hymn—"Dare To Be Brave."
11. Recitation—"Little Homes in the Mountains."

12. A Highland Girl at School.
13. Hymn—"Hark, 'Tis the Shepherd's Voice."
14. Prayer—Of thanks, for tender hearts that hasten to the cry of need, and for aspiring souls everywhere that they may be brought to the knowledge of the Lord Jesus.

NOTES:

- 8—Short, bright account of Missionary Work in the Mountains.

LITTLE HOMES IN THE MOUNTAINS.

Little homes in the mountains,
 Little homes in the hills,
 Up where the snow-born fountains
 Melt in a score of rills;

Reared where the day uncloses,
 Up where the day is born,
 Each with its garth of roses,
 Each with its patch of corn.

Shack of the logger's rearing,
 Hut in the craggy glen,
 Cot in the sun-washed clearing,
 Homes of the mountain men!

Men of the larger pattern,
 Men of the cleaner lives,
 Fathers of clear-eyed children,
 Husbands of plain-clad wives.

Strong with the day for labor,
 Calm when the evening comes,
 Wise in the simpler wisdom,
 Blest in their little homes.

Up where the days are tranquil,
 Up where the nights are cool—
 Little homes in the mountains,
 Clustered about a school!

—Selected.

JIMBO, A BRAVE YOUNG CITIZEN OF AFRICA.

By MRS. MARY LOU STOCKWELL.

I WANT to tell you about our Jimbo. His own father was one of Chief Wembo-Niama's headmen, or Kapita, as they are called in the language of the tribe. Now, there were other Kapitas, who were jealous of the love which Wembo-Niama gave to Jimbo's father, and what do you think they did? They got a "wici" (medicine man) to prepare a poison for him. It was made to look like snuff; and when it was given to him, he died after only a few hours.

Jimbo lived on awhile with his mother in a village which is about two hours' walk from our mission. By and by his mother died also with the dreadful sleeping disease. When Mr. Stockwell and I had been at our mission for only three weeks, we were taken ill and needed another boy

to help care for us. We needed a water carrier. Jimbo came and asked for the job. When he was brought into our room, he looked the least promising of all the children we had seen. His eyes were as big as saucers with wonder and fright. He was actually in the house of a white person! To him the thought was wonderful. There was not a clean spot on his poor little body; and his only clothing was a dirty little rag tied around his waist, not reaching half-way to his knees. Even though he looked hopeless, we decided to give him a trial because we needed a water boy so much.

We found that we were mistaken in our thought of him, for he went about his work always with a happy good will and saw many things to do without even being told. He soon came to be our most trusted servant, and he is the one now who cares for our darling baby, Lambuth.

Last year he was converted and baptized and you cannot imagine how he is continuously tempted to do bad, wicked things and how he always stands true. Jimbo's father had a fellow Kapita who was a true friend. His name is Mukonda. Since Jimbo's fa-



Greetings to the Survey readers from Juliana Morgan (two and a half years old), Haichow, China.

ther died he has called Mukonda papa. Mukonda lives here and is still one of Wembo-Niama's trusted men. For weeks he has been sick with a dreadful loathsome disease; and Jimbo has been through a very, very hard trial.

It happened this way: Mukonda, instead of sending to our mission for the physician, sent for the medicine man. This witch doctor told Mukonda to send for Jimbo to come home and to send him to the woods for a certain kind of leaf, which should be cooked in hot water until well boiled down, and then they should eat it in their food, and Mukonda would be well instantly.

Of course Jimbo went home at once; but when he was told the orders of the witch doctor, he said: "No; I cannot do that. I am a child of Nzambi (the name of God), and Nzambi does not want us to obey the witch doctor."

The witch doctor and all of Mukonda's wives and family then told Jimbo that his heart was bad. They said: "Did not Mukonda take you in as a son? Is this the way you repay him—by letting him die? And you could make him well if you would." Poor Jimbo! It was a terrible tempta-

tion, but he stood firm and said: "No; I cannot obey the witch doctor. He is a child of the devil. I am a child of Nzambi.

All the following day Jimbo seemed sad; but I did not ask him the trouble, knowing he would come himself and tell me. By and by he did tell me all this, and there were tears in his eyes. He was so troubled. What was he to do? Mr. Stockwell had a long talk with Jimbo and then, with our Christian physician, went to see Mukonda; and God was with them, for Mukonda says he wants the white man's medicine and has told the witch doctor to begone, that he will have no more of him. Mukonda has also promised Jimbo that he will turn over his stomach (meaning his heart) to Nzambi and that he will go to church and learn the "palava" (the affairs) of God from the Christian teachers.

We hope for great things from our Jimbo, and some other time I will tell you more about him and the trouble he has had with the witch doctors where he goes twice each week to tell the people, as best he can, the story of Nzambi.

—*The Young Christian Worker.*

JUNIOR FOREIGN MISSION PROGRAM FOR APRIL, 1917.

Arranged by MISS MARGARET McNEILLY.

Topic—*Africa.*

Song—Selected.

Scripture Reading—Isaiah 35.

Prayer.

Minutes.

Roll Call—Answer with the name of a Station in Africa.

Collection Song.

Offering.

Business.

Song—The Old, Old Story.

Recitation—The Prayer of Livingstone.

ABOUT AFRICA.

A Day in West Africa.

Mone Fam Mbilibili.

Child Life in Africa.

Song—Jesus Loves the Children.

Close by repeating the 23rd Psalm in concert.

SUGGESTIONS.

When the roll call is answered, let the

children tell something of interest about the station mentioned.

If the recitation seems too long for one child, let several children learn different verses. Let the Leader tell the incident on which the poem is written, the circumstances of Livingstone's death.

Ask the children to remember the African missionaries in their prayers each day. They need help and guidance at this time of war and trouble.

Question books on Africa will be found helpful. Supplied by Executive Committee of Foreign Missions, Nashville, Tenn. Price, 5 cents.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE TENN.

MONTHLY TOPIC—AFRICA.

THE work of our African Mission has been carried on during the past year under many difficulties and embarrassments. Transportation facilities have been greatly interfered with by war conditions, and the missionaries have been subjected to vexatious delays in receiving their supplies. At one time they were entirely out of medicine and might have suffered seriously if one of the State Hospitals had not come to their relief.

The native church has experienced much persecution at the hands of Roman Catholic priests and their followers, the opposition from this quarter having been more bitter and more annoying than in any preceding year. They circulated all kinds of slanderous reports about our Protestant missionaries, which at first obtained some credence, but which ultimately resulted in discrediting their own veracity. Without having resorted to any means of self-protection the missionaries have had the satisfaction of seeing these attacks re-act upon the heads of those who made them, to their own confusion.

Notwithstanding these difficulties, the work of the Mission during the year has had most extraordinary success. The total number of additions by baptism was 2,672, which is 785 more than the largest number received in any previous year and 1,468 more than the number received last year.

This large in-gathering is partly ex-

plained by the fact that there have been more missionaries on the field, making possible the more extensive visitation of the out-stations. It is also partly accounted for by the increased efficiency of the native evangelists, which has naturally resulted from their longer experience in the work and the better facilities for their training which the Mission now has, as compared with former years.

CHURCH ORGANIZATION.

In the organization of the Native Church, the Mission has wisely followed the plan of first ordaining some native to the office of ruling elder, and then setting apart such of these as developed gifts, to the evangelistic work. Of those previously set apart, it is planned to ordain three during the present year to the full work of the gospel ministry and to install them as pastors.

SELF-SUPPORT.

Much emphasis is being placed upon the matter of self-support, and to this end the practice of the tithe has been insisted on and has been adopted by a large proportion of the church members and by practically all of the church officials.

MEDICAL WORK.

The McKowen Hospital at Luebo, which was begun last year, was almost completed when the Annual Report was written. While Dr. Stixrud was on the field he performed a large num-

ber of major operations and treated thousands of patients. He is now at home on furlough, and the writer of the report says that people from Luebo and from the far out-stations are filing applications for surgical operations to be performed as soon as Dr. Stixrud returns. Unfortunately, owing to some technical difficulty, the Bureau of Naturalization at Washington has declined to give Dr. Stixrud his naturalization papers, without which he cannot secure a passport, and without a passport it will not be possible for him to return to Africa in the present state of international relations.

INDUSTRIAL SCHOOL AND FARM.

Owing to the building operations which Mr. Hillhouse has been superintending, he has not been able to devote as much time as formerly to agricultural experimentation, but the farm has greatly added to the comfort and help of the missionaries at Luebo by keeping them supplied with fresh fruits and vegetables. This fact has also greatly lessened the inconvenience which the station would otherwise have suffered from failure to receive their usual imported supplies. The brick yard has been the principal feature of the Industrial plant during the year, having turned out about 400,000 of the best brick ever seen in the Congo.

RELATIONS WITH THE STATE.

It is a remarkable fact that the Belgian officials, although the natives knew they had no home support at all, have been able to maintain their authority, and that there has been no rumor even of an uprising of the people. This fact speaks volumes for the change that has taken place in the treatment of the natives by the officials. On account of this change there has been very little difficulty in the matter of maintaining pleasant relations between the State officials and the missionaries. The only exception to these pleasant relations is that which has occurred in connection

with the Belgian Catholic priests, referred to above.

PRESENT CONDITIONS.

The recent proclamation of the German submarine blockade and the break in our diplomatic relations with that country will probably make it impossible for missionaries to go or come to or from Africa, so that there can be no reinforcement of the Mission while this situation exists. All the more should we rejoice in the growing strength of the native church, and at what has already been accomplished in providing facilities for the training of native workers, and for the literary work which has been done by Dr. Morrison and others, which will furnish to the native church, not all it needs, but what is absolutely essential, to its proper training and growth. In the final analysis it is on this native church that we must depend for carrying forward to its completion the great work of evangelism and Christian training which our African Mission has so auspiciously begun.

HEROISM FOR ONE'S COUNTRY, AND HEROISM FOR THE KINGDOM OF GOD.

We wish to repeat for the readers of The Survey with emphasis some things that were said in the December Number of *The Assembly Herald* on this subject. After describing the fearful sacrifices that have been and are being willingly made by Great Britain and her allies, and also by Germany and her allies in the present world-conflict, the unprecedented offering of money and of life that is being laid on the altar of national patriotism, the writer goes on to say:

"Such a spirit of heroism must stir deep thoughts in our own hearts. We who belong to the Kingdom of Christ can find no argument to make us believe that patriotism has any greater claims upon us than loyalty to Christ's Kingdom. The greatest heroism the world has ever known has been reveal-

ed in its behalf. Jesus Christ has given to men the loftiest dreams of devotion that have ever stirred the human heart.

"We have a right to review our own personal lives in the light of the heroism and devotion of Europe in its hour of anguish. Do I find myself any more willing to devote my life to a great ideal in Christ's name than I did two years ago? If not, then God's greatest challenge ever issued to the human race finds me asleep. Would it not be a splendid proof of our Christian idealism if thousands of business men should reach the conviction that they would save no profits made during the war years, but would lay all their surplus earnings upon Christ's altar for relief and for the advancement of His Kingdom?

"Must we not redouble our gifts and diffuse the spirit of service in greater intensity than ever before? Little New Zealand, after paying her huge war bills and sending a quarter of a million of her wage earners to the front, has given eighteen times per capita for the voluntary relief funds what rich America has given. Reports state that England, despite the terrific drain of war costs, has given thirty times per capita what America has given to the voluntary funds for the relief of Belgium, French orphans, Serbian war widows, etc. We have not yet reached the deepest note of our devotion or the highest peaks of our privilege."

A KOREAN POET.

The poet is a man who has a sensitive side to the ideal and spiritual world. He is therefore often called a Seer. The prophets of the Old Testament were all poets, and some of the sublimest poetry extant is found in their writings. It was because of their natural adaptation for the prophetic office, growing out of their poetic nature, that they were chosen, as we believe, to be the Seers and revealers of those spiritual things which are hidden

to the natural man and doubly hidden to the man without poetic insight.

These men endowed with the poetic gift are found in every nation, and among them will be found in every nation, even those nations that have received no Divine revelation, some who are seekers after and worshippers of the unknown God. Life in Korea for many centuries past has afforded little room for poetry and sentiment, being absorbed as the great mass of the people have been in an intense struggle for existence, with three meals of rice a day as the goal of their ambition.

Nevertheless, Korea has had its poets, one of whom, Choi Chi-wun, lived something over a thousand years ago. He produced some poems which, if the translation of them reported in the Korea magazine for January is correct, would place him alongside of the English Chaucer in point of merit and poetic endowments. As an illustration of this we give the following description of the Sea Gull:

THE SEA GULL.

"So free art thou to ride the running white-caps of the sea, rising and falling with the rolling waters! When you lightly shake your feathery skirts and mount aloft, you are indeed the fairy of the deep. Up you soar, and down you sweep, serenely free from taint of man or of the dusty world. Your practised flight must have been learned in the abodes of the genii. Enticements of the rice or millet fields have no power to woo thee, but the spirit of the winds and moon are what your soul delights in. I think of Chang-ja who dreamed of the fairy butterfly; surely I, too, dream as I behold thee."

Several other quotations of similar character are given in the magazine article referred to.

More remarkable than this, however, is a prayer which he wrote at the age of twenty-four for General Ko Pyung, whose secretary he was at the time. This prayer was made for General Ko Pyung by a certain Buddhist priest in the Chou Wang Hall of the Law Cloud Temple at Seoul, and is as follows:

"I make my petition to the shining Buddha who is all loving and all merciful, the great Kwan-se-eum. When the forces of all

evil rise up against us and overcome us, then the dust of the earth hides all one's vision and the waves of the sea lash furiously. At such a moment it is vain for kings to fix their eyes on great leaders, for the very stars themselves afford no hope. Our king is like the great rulers of Han, but still the mid-heaven sun never shines but once on the same day. I wonder why God feeds the vultures and owls, why the earth supports the caterpillars of destruction, and why the forces of evil fight and find peace and content, while brave soldiers are broken and defeated.

"With the insignia of military power in hand, and with a heart full of purpose and desire to set fire to the dry remnants of the enemy, and to save these who have fallen, I, with an earnest heart that looks up to the Buddha, anxious to observe and do the righteous deed, and ever remembering the Merciful One's goodness, come to make my prayer.

"In this world of ours there are those pierced and fallen from the spear, and those dying from disease. Give me the power of the great Physician and make me like a loving Father to the worn-out body, and to those diseased in mind. On this 15th day of the 1st Moon I have cleansed and brought the offerings as the fresh dew is still upon the ground and the clean breath of the morning stirs the fragrant flowers. My thought is that here in this quiet abode of

the Buddha, where the elders have their disciples about them, and where God Himself rules from His holy temple, my prayer may be heard by the all-merciful and all-loving One whose religion has come to this Eastern land of ours. Thy footsteps mark all the way from the West. Save now, I pray Thee, all those bound for Hades. Please leave for a little your high office in heaven, come and comfort the sick, and touch them with the hand that heals; and grant that by virtue of calling on Thy Name we may escape from this net of destruction. May Thy lifeboat quiet the waves of the restless sea, and Thy sword of wisdom defend us from the forces of sin and from the darkness of the night. Let the Lamp of Thy knowledge, which enlightens the heart of God, and the sound of Thy drum, cause the spirit of the enemy to melt, and let Thy silence dissipate all the evils of the world. Open the gate of peace and safety to all mortals so that they may gain entry to Thy house of love and mercy."

This prayer would indicate that both the man who wrote it and the man for whom it was written were not far from the kingdom of God, and we believe that if some messenger of the kingdom might have been sent to them in that far-off day they would have heard him gladly.



View of Kwangju, Korea.

OUR CONGO MISSION

1891 — TWENTY-SIX YEARS — 1917

LUEBO

Rev. W. M. Morrison
Rev. & Mrs. Motte Martin
Dr. & Mrs. L. J. Coppedge
Rev. & Mrs. A. L. Edmiston (c)
Rev. & Mrs. L. A. DeYampert (c)
Miss Maria Fearing (c)
Rev. & Mrs. C. L. Crane
Mr. T. J. Arnold, Jr.
Miss Elda M. Fair
Mr. W. L. Hillhouse
Rev. & Mrs. T. C. Vinson
Rev. S. H. Wilds
Dr. & Mrs. T. T. Stixrud
Rev. & Mrs. A. C. McKinnon
Mr. & Mrs. T. Daumery
Rev. & Mrs. J. W. Allen
Miss Grace E. Miller
Mr. B. M. Schlotter

LUEBO

Rev. & Mrs. W. F. McElroy
Mr. & Mrs. C. R. Stegall

MUTOTO

Rev. & Mrs. Geo. T. McKee
Rev. A. A. Rochester (c)
Rev. & Mrs. Plumer Smith
Dr. & Mrs. Robt. R. King

LUSAMBO

Rev. & Mrs. J. McC. Sieg
Rev. & Mrs. R. D. Bedinger
Dr. & Mrs. E. R. Kellersberger

BULAPE

Rev. & Mrs. H. M. Washburn
Rev. & Mrs. R. F. Cleveland
Rev. & Mrs. C. T. Wharton

THEN

26 years ago not a soul in all the Luebo region had heard the name of Jesus, not a letter of any alphabet was known, not a man or woman or child could utter a syllable of intelligent prayer.

ANNUAL COST

\$61,000

OF OUR CONGO MISSIONS



NOW

Today there are 15,735 believers, 15,844 Students in Schools, 32,775 Scholars and 938 Native Teachers in Sunday Schools, and at least 20,000 gather at six o'clock every morning for prayer.

PROVIDED IN REGULAR

\$26,000

PLEDGES AND PROMISES

OUR FIELD: 1,810.000 SOULS

OUR FORCE: 51 Foreign Workers, 457 Native Workers, 15,735 Church Members, 275 Schools, 15,844 Students, 3 Theological Schools, 160 Ministers in Training, 338 Sunday Schools, 32,775 Scholars, 938 Teachers.

OUR EQUIPMENT: One Hospital Plant, One School Plant, One Printing Plant, One Industrial School Plant, One Saw Mill, One Experiment Farm 250 Acres, One Brick Making Plant, One River Steamer the "Samuel N. Lapsley."

Our Sunday-Schools are Asked to Assume as Their Own The Work of Our Congo Mission This Year

Two-Color Lithograph Certificates with Seal of the Foreign Mission Committee are issued to Sunday-Schools, to Sunday-School Classes or Departments, and to Individuals for any whole Number of Shares.

\$5 A SHARE — 7,000 SHARES — \$35,000

PRONUNCIATIONS

LUSAMBO Loo-mah-m-bow, accent middle syllable.
BULAPE Boo-lah-pay, accent first syllable.

PRESBYTERIAN CHURCH IN THE UNITED STATES
EXECUTIVE COMMITTEE OF FOREIGN MISSIONS
NASHVILLE, TENNESSEE

EDUCATIONAL DEPARTMENT

PRONUNCIATIONS

LUEBO Loo-may-bow, accent middle syllable.
MUTOTO Moot-toe-tow, accent middle syllable.

MISSIONARY EDUCATION IN THE SUNDAY SCHOOL. THE SEVEN YEAR PLAN. THIRD YEAR—CONGO.

JNO. I. ARMSTRONG, *Educational Secretary.*

WHEN the Seven-Year Plan of Missionary Education in the Sunday Schools was formed, it was announced with some fear and trembling. The theory seemed all right, but would it work in practice? Even now, when two years of actual working of the plan are behind us, it is still too early to speak in extravagant terms. It is possible, however, to say something about the plan and its success.

1. *It works.* No plan will work itself. However well we may plan it will still be necessary to work the plan. But the Seven-Year plan works. Big Sunday schools have used it and little schools have used it, too. City schools have used and country schools have used it, too. Schools with special Sunday school buildings have used it, and schools without special buildings have used it, too. Any school can work it, because every kind of school has worked it.

2. *After only one year of its operation the plan was heartily endorsed by the General Assembly* and commended to all the Sunday schools of our church. The second year has made advance over the first year, and there is now still stronger reason to endorse the plan and to commend it to all schools.

3. *The plan is based on three great fundamental Christian activities—Study, Prayer, and Giving*, all of which are recognized and emphasized by Christ Himself in His teaching about the work and progress of His Kingdom. Because the plan deals with essential principles and leaves room for freedom in application of these principles, it makes a strong appeal to the intelligence and ingenuity of the members of every Sunday school, and the response has been surprising. Even the makers

of the plan have been amazed at the way it has been carried out by those who set their minds on it, and who improved greatly on the general suggestions. There is scarcely a case where the plan has been undertaken that new special features have not been thought out and used. This is all just as it should be.

4. *The plan is known by its fruits.* Many a word has come in about the intelligent interest that is being fostered in the schools that are using the plan, and about the habits of prayer for missions that are being formed. These are the most important fruits, but many readers of the Survey will be interested to know that the Grace of Giving also is being cultivated. On February 1, 1917, receipts from Sunday schools were more than \$4,000 in advance of receipts from the same source for the corresponding ten months of the preceding church year.

So much for the plan in view of two years' experience.

We are now entering on the third year. The subject for study this year is Our Congo Mission. The blessing of God on this mission has been wonderfully great, and no Sunday school worker ought to assume the responsibility of depriving his school of the great spiritual benefits that come this year by way of our Congo Mission through missionary education.

No product of Christianity can be found in America finer than Job Lukumwena, at Luebo. No Sunday school scholar in our country should fail to make Job's acquaintance. There are many other good things in the literature besides the story of this little black boy.

There are programs for all who ask. There is a map of Africa and two

charts about our work in the Congo, and the set of map and charts will be sent to every school. There are also collection devices for those who need them.

About June 1st, lessons on our Congo Mission will be ready for optional use in classes. These lessons have been offered now for two years and the number of those who find them useful is growing rapidly.

The map and charts, and samples of the other helps, will be sent to every Sunday school.

Programs and lessons will be sent in *quantity only to those schools that ask for them.* We followed this method last year, and experience abundantly

justified the wisdom of the method.

Everything but the lessons will be available by April 15th. The lessons will not be ready before June 1st.

We have greatly appreciated the co-operation that Sunday schools have given us. Year before last we estimate that 75,000 Sunday school people co-operated in our Japan Campaign. Last year at least 100,000 took part in the Brazil Campaign. Why not make it unanimous for the Congo? We are counting on a growing co-operation year by year, both intensively and extensively.

Any order or inquiry sent to Jno. I. Armstrong, P. O. Box 158, Nashville, Tennessee, will have prompt attention.

"LUBUKU."

A Secret Society With A Terrible Initiation.

C. T. WHARTON.

"Lubuku" is a word with a strange story behind it. I had been hearing the word for a long time but had never really pressed its meaning. One night I did. I had heard that one of our own native elders, a member of the Bakete tribe, had, when a mere boy, been initiated into this secret order and knew all its mysteries. As we sat there in his small hut by the light of a spluttering wick in a can of palm oil, he told me the following things about "Lubuku."

Lubuku is not a medicine, though some of its rites resemble some of their medicines, it is simply a secret order that has existed among them for no one knows how long. Its one purpose is to enact "Biuma" or wealth, from its victims. The victims or initiates are the young boys of the village, often mere children. They are inveigled into consenting to join the order on promise of being told all the mysteries and wonders of Lubuku as soon as they have been initiated. They are given hints of wonderful wisdom that shall be theirs, such as the power to communicate with people who have been

long dead. Sometimes they are forced into it by their own parents who know the terrible suffering ahead of the child but who agree to it for the sake of their share of the booty coming to the child once he is in.

Once the boy has consented to go through, the first stage begins. It consists merely in collecting his initiation fee and putting it into the hands of those who are already in. The price is very heavy for a native and takes long to get together. During this period, the victim is ignorant of what is ahead of him. He goes about wearing a curious headband from which hang long streamers of dried palm leaves, resembling dried grass. In this gaudy array he struts about, quite conscious of his importance in the eyes of the other children, little reckoning that it means not that he will get the promised wisdom of Lukubu but that he is about to become the foolish victim of a most cruel torture, and is innocently paying a big price for the privilege! In fact this stage of the initiation is a clever ruse to rouse the curiosity of other victims. Thus he innocently plays the

part of tolling other boys into the trap.

Once his "biama" is all paid, what happens? He is bound to the most strict secrecy of all that is to follow, by a threat that if he reveals a single word he will first be made to stand the blame for the killing of nine goats, killed at random in the village by the members; also his mother will be cut to death, and finally he himself will be hung up by the neck and all the village called to witness the fate of a traitor to Lubuku. He almost never tells.

They then take him somewhere apart and proceed to initiate him. The initiation varies as to nature but is always merely an inhuman torture of the little fellow, that sometimes at the end leaves him with not much life in his body. He is unmercifully beaten; he is put into a pen where they proceed to fill his eyes with red pepper, to rub the pepper into all the hairy places of his body, to mix the pepper thickly in water and throw it on him, to force the fiery husks of the pepper pods up his nostrils.

These and similar ministrations over, he enters on the state known as "Muxidila Lubuku." That is, he is led to the forest to run wild for a certain time during which he is not allowed to cut his hair or his beard, if he has one and can not rub the bright red cam wood on his body after bathing.

When someone in the village kills a wild hog he must buy half of it, put two chickens on top, cook plenty of "Bidia," or soft native bread, pay three blocks of the salt which the natives themselves manufacture in the swamps, then he is allowed to cut his hair.

Finally he comes to the last rite. They go with him again to the forest, pick a large forked tree that is inhabited by thousands of a certain species of small ant whose sting is like fire. They stir the little creatures to anger by beating on the tree trunk with sticks, when they are fairly aroused and are seeking something upon which

to vent their anger, the initiate is forced to climb the swarming trunk and take his seat in the crotch of the fork, there to stay till told to come down. He is threatened with the aforementioned dire results if he comes down, or even falls down. The word is not given soon, and when it is, he usually is unable to climb down, but falls to the earth, his body all swollen from the unnumbered stings of the ants. No, it does not kill them. I asked particularly on this point and the elder said he never had heard of one dying.

What of the wonderful secrets that he paid such a price to learn? There are none! He is asked, "Did you see anything? Did you hear anything?" Upon his answering, "No," he is told, "Well there is not anything." However, the threat is repeated to him, and when he again appears in the village what does he answer when questioned? He says, "Lubuku" is wonderful, its mysteries are great, I could converse with the dead."

He has now three prime motives for not exposing Lubuku; first, fear; second, the desire to see others caught in the same trap that caught him; third, from now on he gets little of what all subsequent candidates pay to enter. This amounts to maybe a hundred shells each time, less than five cents in value! This he must divide with his parents and all those who aided him when he was collecting his "biama" with which to enter. A life time would hardly see him refund the amount that he paid to know the mysteries of Lubuku.

He now takes up the pleasant task of getting others in, holding out the same fair promises that trapped him.

* * *

It will be very hard ever to break it up. The elder who told me the tale says he has repeatedly warned some of the boys of this village of what they must suffer and to what purpose. It is of no avail, the old timers tell the boys that no one that is willing to tell knows

anything about Lubuku, and that any one that really knows will never tell, that it is all a lie that he has been told and not the true palaver of Lu-

buku. It has held sway many, many generations in the village and the doubter returns to his faith in the hidden wonders of Lubuku even if he does not venture in himself.

PLAN FOR ORGANIZING A SUNDAY SCHOOL INTO A BAKUBA KINGDOM.

ETHEL TAYLOR WHARTON.

The King of the Bakuba is called "Lukenga." His kingdom will be composed of as many villages as there are departments in the Sunday School.

At the capitol are:—

1. Lukenga, the king, whose word is absolute law. (General Superintendent of Sunday School.)

2. The "Miloho" (me-lo-fo), princes of ambassadors of Lukenga who carry his messages to the villages. (Assistant superintendents, treasurer, secretary, etc., or, if desired, may be elected from school.)

In each village are:—

1. The "Xaxenge" (sha-shenge), or chief,—the highest authority in the village. (Dept. Supt.)

2. The "Mbambi" (mbam-be), or senate. (Teachers of all classes in the department.)

3. The "Mbenge" (mben-ge), or house of representatives. (Presidents of organized classes in the dept., or representatives elected by each class.) The power of the Mbambi slightly exceeds that of the Mbenge. The two bodies combined form the "Mbambambenge" (not as hard as it looks, pronounced as spelled with accent on *bam* and *benge*), or congress. The Xaxenge cannot act independently of them, nor they of him.

4. The "Mbadi" (mba-de), or young fighting men of the village,—first into battle, show off their strength on every public occasion, have a great deal of real influence in the village. Only those "who can hide things in their hearts," or keep a secret can be Mbadi. This body is not essential to the plan but will probably prove a good outlet for

the surplus energy of one or more classes of boys from eight on up. May spring a surprise on the school in the shape of a short program on Africa "to show their strength" or in a "money-raising" campaign "first in the fight."

5. The "Diulu" (deu-li), or "nose," so called because, like the nose, he precedes all others, in battle, in an attack on large wild animals such as the leopard or elephant, in clearing a new path, —anywhere there is danger or difficulty. He is the one man who is afraid of nothing. (Mrs. Cleveland's article on the Diulu will give fuller information about him, and individual teachers and superintendents will be better able to adapt this office to their purposes than we can suggest here.)

The "Bena Mexi" (ba-na ma-she) or wise men. One is a "Muena Mexi." They receive this title from the villagers only after they have collected a great store of village and tribal legends and history. A contest in getting information on Africa might be inaugurated, and at the end of a given time all contestants report before the whole school. Those bringing the most and best information would be elected Bena Mexi. The number from each village or in the whole kingdom may be limited. A Muena Mexi may be displaced when some other one from his village "exceeds him in wisdom." Bena Mexi may be required to bring in additional information at set times during the year. Or the school may elect Bena Mexi at the beginning of the year, and require them to bring in reports weekly.

monthly, or quarterly, as seems most practical.

This outline suggests how the organization can be used educationally. Now for the financial side of it together with a little more information. From time to time as he is in need of money or materials, Lukenga sends his messengers out to call for taxes, food or building material from his villages.

Let Lukenga send his Miloho to the various villages calling for food, building material and taxes, to be brought to his capitol either at one time or at three different times. On the appointed Sunday, representatives from the vil-

lages appear before him with their tribute. (See scene at Lukenga's court.)

The Miloho would make their demands through the several Xaxenge, and they in turn would call the Mbambimbenge to make plans for raising their share of the tribute. This gives each department a chance to make and carry out individual plans.

The information on building materials for the court scenes holds good only for the Bakuba, Bakete and Bangendi tribes; other tribes in Congo build mud houses. That on food will hold good for practically all tribes.

SCENE AT LUKENGA'S COURT.

ETHEL TAYLOR WHARTON.

It will be impractical to attempt this scene in costume as neither setting nor costumes could be arranged without a great deal of trouble and some expense. Let Lukenga be seated in the center of the platform on a slightly raised seat. The Miloho may be seated in a semicircle behind him on rather low seats. All his subjects kneel before him as they came into his presence.

1. Representatives from the various villages come with food.

First Villager:—I come with *ciombe* (*che-om-be*) flour. The women of my village dug only the *ciombe* roots that excelled in goodness. They exceeded a man's fore-arm in bigness. Then they put the roots in the cool water of a shallow pool. They left them there all of two days till a white foam rose to the top of the water, and they knew their bitterness was finished. They built new frames of palm branches and laid the roots on them to dry. All of one day they left them in the sunlight. Then they put the roots in their big baskets over the fire in their huts. The *ciombe* stayed in these baskets over the fire many days. They kept the fire all day, all night; all day all night;—plenty of days;—and always the smoke rose around it. Then they chopped off the

outer bark with their knives, and pounded and rubbed the white heart of the roots between their big flat stones. See? The flour is fine, and very white. The bread will come good—The *ciombe* flour is here.

Second Villager:—I come with *matamba* (*mah-tahm-bah*). See! Here are only the new leaves of the *ciombe* plant. They excel in tenderness and youngness. When your women cook them with oil and pepper and you dip your bread into it, your heart will say, "Ah! My people did well by me. This *matamba* exceeds all greens in goodness."—Behold the *matamba*.

Third Villager:—I come with palm oil. The men of my village climbed high to the top of our tallest palms and cut the great clusters of palm nuts from the trunks. The village women carried the clusters to their houses and selected the larger nuts, of the bigness of a pigeon's egg. They pounded these in their big wooden mortars till all the fibers were broken from the seeds. They squeezed the oil from these tough fibers into their jars. Here is the palm oil. It is thick and red, and very good.

Fourth Villager:—I come with "meat of in the water." Our men made traps of the light *lukodi* vine, and set them

in the stream. They went every day to see if any of the water animals had entered into their traps. When they found some their hearts were with big happiness. Look how well the meat is smoked. It is here.

Fifth Villager:—I come with all the insects that are good to eat. See these big fat white worms from the mabonde (ma-bone-de) palm; these little black worms; the fuzzy caterpillars; the "mintuntu" relatives of the cricket which our women dug from the ground; grasshoppers, ants, here are all of them.

Sixth—(group of villagers with spokesman, or one villager). We come with chickens and goats. See! The goats are large and the chickens are good. The goats and chickens are here.

Seventh Villager: (or group)—We come with many gourds of maluvu (me-lu-fu). Other people have come with palm wine from other palms. But we are coming with the sap of the mabonde palm. It exceeds all others in goodness. We knew the tree would die when the sap was finished, but our hearts said, "Ah! No palaver." Thus our men climbed to the tops of our tallest tree, cut the small holes deep in its trunk, and hung the gourds beneath them to catch the sap. Here is the maluvu. It is of today, and very good.

Note:—It has been suggested by others in reading this that the speeches of the various villagers leave the impression that the natives bring their gifts with love of Lukenga. The contrary is true. They bring what he demands in fear and hatred. The idea in the speeches was to bring out the flat-tery and pride in his own possessions which dominate in the character of the average Mukete or Mukuba.

II. Representatives come with building materials.

First Villager (or group):—We have come! The malala (ma-la-la) is here. We went far into the forest, close to the water, where the mabonde palms

grow. We gathered only the big strong branches of the trees. We cut the long narrow leaves from the heavy stems and sewed them together,—two by two, two by two,—with the strong black fiber from the trunks of the young palms. After we had sewed it we laid it on the ground to dry. Each day we turned it. Thus it became dry and the white ants did not eat it. The walls of your house will be good, and the water will not come through the roof when you use this malala. It is here.

Second Villager (or group):—We are here! We have come with the lulula lufike (lu-lo-la lu-feek). See! The poles are straight and strong. They will not break when the strong winds come; they will not come rotten quickly; the white ants cannot eat them. The lulula lufike is here.

Third Villager (or group):—We come with the mikole (me-call-e). See! We have chosen only the largest palm branches, and have chopped all the leaves from them so that only the strong central stem of each branch remains. They are long and light. The frame-work of your house will be good. Behold the mikole.

Fourth Villager (or group). We come with the milangala (me-lan-gala). We went far into the forest and cut the long heavy vines from the trees. See! They are all of one bigness. They will make a good frame for the roof of your house. The milangala are here.

Fifth Villager (or group): We come with the nkodi (nko-de). These vines are light and strong. With them you can tie well the frame-work of your house together. The nkodi is here.

Sixth Villager (or group): We have come. The mbala is here. Look! We have cut these long flat withes from the stems of the palm branches. They are smooth and even. When you tie this malala on the walls and roofs of your houses with these strips to hold it in place, they will be good. The wind cannot blow the malala loose. The mbala is here.

If it is desirable to attempt to represent these various things, we offer the following suggestions:

Ciombe—the whitest flour obtainable; carried in a large round flat basket without handles.

Matamba-manioc leaves (if obtainable) or any medium sized green leaves; in basket as above.

Palm-oil—hard to represent accurately. Fresh axle grease in a black wooden bowl, or a medium dark molasses will most nearly approximate its orange-yellow color.

“Meat of in the water”—any dried fish wrapped in a half dried leaf.

Maluvu—water in large long-necked gourds.

Malala comes in large bundles. Make a wooden frame cone shaped, about ten or twelve inches in diameter at the bottom, and about $3\frac{1}{2}$ or 4 ft. high. Cover with brown cloth and tie strips of the same cloth around it every six or eight inches apart. This will give some slight idea of how a tied bundle looks—not a very good representation, however.

Lulola lufike—smooth, light brown poles $4\frac{1}{2}$ to 5 in. in diameter, 4 to 6 ft. long.

Mikole—practically impossible to represent—are smooth tapering three-sided green palm branch stems 8 to 10 ft. long.

Milangala—long smooth light brown vines $\frac{1}{2}$ - $\frac{3}{4}$ in. in diameter.

Nkodi—same as above but more flexible and smaller in diameter.

Mbala—impossible both in looks and size.

III. Village Representatives bring taxes to Lukenga. Let an elected delegate from each department appear before Lukenga. He may give the number of people in his village and the amount of their offering. It might be of added interest to give this in “franks” (20c to the frank) or in cowrie shells (25 shells to a cent.)

The natives are sometimes required to bring foreign cloth to Lukenga. A delegate might bring in a piece and measure it native fashion. An 8-yard piece of unbleached domestic, or any gaily colored cloth is suitable. The “diboko” or “arm” (de-bo-ko) is the smallest measurement. Cloth is measured from finger-tip to finger-tip with arms wide out-stretched (about 2 yards). This is also called a “lubanda” and is the length ordinarily worn as a loin cloth. The “difunka” (de-fun-ka) is twice as long as the diboko and is measured as above twice. The whole piece is “mpesa” coined from the English “piece” and is four “maboko” (plural of diboko).

A. VISIT TO LUEBO.

MR. and MRS. H. P. ANKER, of the Southern Methodist Mission.

WE ARE just returning from a visit to Luebo, the headquarters of the A. P. C. M., and are on our way to Wembo Niama. While Luebo is somewhat out of our way, we do consider it well worth while the time and money spent—for new missionaries to come and see this Mission—the largest Protestant Mission in the Congo, in working order.

To say that we were surprised by the extent and success of the work of your Mission in Africa, is but a mild state-

ment of the way in which we were impressed. It was an eye-opener to what the Gospel can do in the darkest Continent, if but given a chance. As it were, we chanced to be present during the time two Confederates were held at Luebo, one the annual gathering of the missionaries from Luebo and outstations, the other the Native Conference. As the missionaries brought in their various reports, Dr. Morrison as chairman, stated that undoubtedly this was the best year in the history of your

Mission. On Thanksgiving Day morning, the opening day of the Native Conference—and a most appropriate day—the meeting was turned into one of praise and thanksgiving and testimony by the native evangelists. They told of how God is opening the hearts of both chiefs and people, how tribes hitherto hostile and indifferent were becoming friendly to the Mission, and of many victories all along the line.

Little incidents not proclaimed by these humble native teachers and evangelists themselves, reached our ears during their Conference and brought out their calibre as people of God. We heard of their secret paths to places of prayer in the forest, of Divine healings through prayer, of how one evangelist, unarmed, met a leopard in the path and instantly laying hold of prayer and faith in God's protecting power put the leopard to flight, of their being steadfast and unmovable in the midst of the greatest trials and persecutions.

Space would forbid our telling of the regular daily work of the Mission. Our thoughts often turned back to the people of the homeland. O, if people there could only see the awful ignorance and sin of these people in darkness and then witness the wonderful change that the power of the Gospel works in their lives, would they not be willing to bring all their tithes into God's storehouse of Missions and lay their whole lives as a reasonable sacrifice at the feet of Christ! When we heard little

children in the Day school as well as in the Sunday school, repeat entire chapters of God's word, our thought was, how they put the children of enlightened America to shame. When we saw little boys as "Covenanters" and "Boy Scouts" and girls in the "Miriam" and "Camp Fire" bands lead in prayer and speak a word for Christ in their meetings, we wished similar organizations in the homeland were as spiritual.

But we should not emphasize merely the work of the Evangelistic Department. We would not forget to mention the work of Mr. Arnold, head of the Business Department. His business efficiency and "hustle" is largely responsible for the smooth working system of the Mission. Mr. Arnold is being supported by his mother. In the midst of his business cares, he finds time to go on Sundays, being pastor of two native churches. We were also impressed by the all-around ability of Mr. Stegall and Mr. Hillhouse. The latter has made the best brick we have seen in the Congo. The new McKowen hospital is the prettiest building on the compound. It is in charge of Dr. Copledge, assisted by Miss Miller, who daily take care of scores of patients.

In closing we wish to say that we found all the missionaries at Luebo most kind and considerate, making our stay with them a great pleasure as well as helpful and useful in our future missionary work.

"THEY THAT WATCH FOR THE MORNING."

C. T. WHARTON.

"They that watch for the morning"—they watch in perfect darkness; they watch for that that comes with heart-rending slowness; but they watch for that which comes *surely*. Watch with us for a moment in Congo and see if you cannot glimpse those faint streaks

which portend the break of day in "the Dark Continent."

Far out on the Mutoto road "Talas-ha" is journeying toward Luebo. Here and there at intervals as he nears a village he sees little trails leading off into the forest. He stops his caravan

and asks the meaning of these small trails. He is told that they lead to the private prayer places of the "People of God" in that village.

(Talasha is George McKee.)

"Mpanda Nshila," accompanied by several native evangelists and teachers, leaves the village where he has camped and sets out for another one near by to hold a sacrifice. Nearing the village he is surprised to find that all the evangelists have disappeared. As he stands in the trail wondering where and why they have gone, one emerges from the forest at his side; another, another, till all are with him. He questions them. The answer,—“We have a custom to go aside alone to pray to God before we go into a village to preach.”

(“Mpanda Nshila” is Motte Martin.)

“Mpanda Nshila” reached a certain village one Saturday morning. The evangelist who is stationed at this village did not appear even to say “Mu-oyo;” to “Mpanda Nshila’s” disappointment and inconvenience. In the evening he showed up, and when questioned, explained that he had a *teacher of his own* stationed in another village and that he spent his Saturdays hunting monkeys in the forest to be sold in the market to pay the salary of his teacher!

Some time ago Mr. McKinnon stayed in a certain village over Sunday. He was grieved to note that none of his box and hammock men appeared at any of the services, nor were they seen all day. When the caravan assembled again for the journey he demanded why they had not come to the services, saying that they had caused him shame in the eyes of the villagers. They replied that they had scattered to neighboring villages by twos and threes “to tell the palaver of God.”

I saw one evangelist building his house in the village. He had finished one small room first and was building the rest of the house around it. He told me that the little room first finished was his prayer closet.

This week here at Luebo, we have looked into the earnest, intelligent faces of native evangelists and teachers. We are having a native conference. One word to you from that conference. I saw a full-blooded ebony-skinned son of Africa, now an elder, stand before those men and speak to them earnestly and intelligently on “The Holy Spirit,—the one Source of Power in Evangelism.” This very day that same man and two others will be ordained as pastors with virtually the same powers as a missionary,—to baptize, to administer the sacrament of the Lord’s Supper, to bury, to marry, and to discipline. The *greatest* forward step yet taken,—marking the real beginning of a self-governed, self-supporting African church.

Far and wide our evangelists and teachers are systematically giving unto the Lord their tithe, and sometimes more.

Who is this other serried host, two thousand six hundred and seventy-five strong, men, women, and children, their faces turned to the east and glow of the coming day touching their dusky faces? These are they who have this year “turned away from idols to serve the living and true God.” The greatest harvest of any single year!

“I say, *more* than they that watch for the morning,

Let Israel hope in the Lord!”

IMPRESSIONS OF LUEBO.

E. B. STILZ, of the Southern Methodist Mission

IF ONE wants to see some great Christian work being done, go to Luebo in Central Africa. It is almost incredible to see what God has done through His ambassadors away up here in the midst of the Dark Continent. To say that there is a congregation of two thousand on Sunday, that there is a school here of seven or eight hundred, and that there are two services a day attended by nearly a thousand; this is just beginning to tell the story. The influence of the Mission is felt far and wide. Evangelists are constantly in training, but they cannot supply the demand that is coming in from all around for more workers. The outstations are on the boom, and tribes are calling for teachers which were never open to the Gospel before.

In smaller things, too, the influence of the Mission is to be seen. On the Lapsley the men have prayer-meeting every morning before starting out, and two services on Sunday. It is known along the way as the "Ship of God." At the saw-mill the men work until twelve handling logs and lumber and then they have prayer-meeting and school until they start to work again at 1 o'clock. One of the workmen leads the meeting and teaches school and every day has a different sermon. On Wednesday and Sunday nights there are prayer-meetings all over the village. Just get outdoors and you can hear singing in every direction. It is certainly an inspiration to one who has never seen such things before. These meetings are all the more remarkable because the natives started them without any suggestion from the missionaries. In the opening exercises of the school every morning the pupils repeat whole chapters of the Bible, and that without a hitch or a mistake. Memorizing the catechism is one of the requisites of church membership. The

fact is that the difficulty here is not to get the people in the church, but in keeping them out until they are ready to be received.

In the industrial line too great things are being done. They have the only real saw-mill in this part of Africa. On the Lower Congo they get lumber by ship and up-river most of it is sawed by hand. Mr. Hillhouse has the reputation of making the best bricks in Congo and has just completed a hospital that is at least one of the best buildings in Congo. The new Industrial School building will soon be completed and then things will hum under the direction of Mr. Stegall. Already a number are learning carpentry and ivory carving as well as farming.

Other things are all the time going on—almost too numerous to mention. Crowds come to the hospital every day to be treated. People come from far and near to have their palavers settled and incidentally learn a lot of practical Christianity in the process. The management of over a hundred girls in the Girls' Home is no unimportant work. Besides there are sewing classes among the women, Boy Scouts, Camp-fire Girls, who by the way are supporting an Evangelist, City Beautiful campaigns, etc.

Through all the work the spiritual is pre-eminent. One can see it among the workmen, in the school, as well as in the church. It is a case of people of faith and prayer working among a people open to the Gospel, and the results are seen in the lives of the people and in the great movement into the church.

Our stay at Luebo has been both enjoyable and profitable. We have been shown the greatest hospitality by the missionaries and have been given every help possible. We have seen what God has wrought among this peo-

ple, and our faith is strengthened thereby. It is certainly remarkable what a hold the mission has on the natives and what an influence for good it is in this dark land. It is all the more remarkable when we consider how few are the missionaries on the field. The secret of it is that it is a

mission of prayer, founded on prayer and carried on through prayer and the love of Christ. Then, too, the field is white unto the harvest. The people are ready for the Gospel and there is hardly any limit to the number of missionaries who could be used in gathering it in.

SOME EXPERIENCES IN THE WORK AMONG THE NATIVES OF CENTRAL AFRICA.

By MR. EDHEGARD, of *Swedish Mission, Temporarily Working With Us.*

THERE are probably few races that have been so out of touch and so neglected as the people of Central Africa. Their houses, in which any kind of furniture is absolutely unknown, are built in the most crude fashion, consisting of a few poles put in the ground and held together with creepers and the spaces filled with mud. The clothes show still more a lack of civilization, the children generally going naked until they reach the age of eight or ten years, and it is only a very common sight to see grown people whose clothes consist of the skin of some animal. As may be expected, these people are easy victims of superstitions of every kind and a few incidents may throw the best light on their beliefs and mode of living.

A short time ago a leopard appeared at one of our stations and made great panic among the natives and especially among their sheep. Ultimately we succeeded in getting it in a trap and killing it. This animal, which is called the chief of the animals, is always given a feast in its honor after its death, but of course we could not consent to anything like that being done. A few days after another leopard made his appearance and we asked our workmen to make a trap to catch this one. To our great surprise they all refused, telling us that it was not a real animal but a spirit that had taken its habitation in the skin of an animal and had

come to revenge the dishonor of the other leopard. Nothing could convince them to the contrary and for a long time the beast, during the dark nights, paid its destructive visits to the natives' goat and sheep houses.

A boy ten or twelve years of age came a few weeks ago and asked to be allowed to stay in our boys' fence. On answering our questions as to where he came from and why he would like to stay with us he told his sad story. "Two years ago my father and two other men agreed to kill another person that was employed in the Rubber Company as a headman. They committed the crime, took all that he had and went back to their own village and stayed there for a long time. Ultimately, however, the deed came to the ears of the official, who sent soldiers to catch the father of the boy, but let the other two men go free. He was brought to the state post at Luebo, but what has become of him since nobody knows. A short time after his imprisonment a ghost of the assassinated man came to revenge his fate among the relatives of the murderer. His visits were regular and each time he came someone suddenly died and of a big family there was soon only this little boy and his brother left. These two who so suddenly had been left alone, now tried to protect and help each other, but they did not succeed long. "One night," he said, "when I and my brother were lying asleep side by side, there

came about midnight a tall, white ghost who came to our bed and stood for a few minutes as though contemplating which of us two he should choose as his victim. He took my brother, ate his soul and disappeared again and I could do nothing to save him. I was terribly frightened and when the spirit had gone I called my brother by name, but he gave me no answer." Now he was left alone in the world and as he supposed that his turn should soon come, he fled to our station in order to find protection. When we promised that he might stay he was very glad and said he would return to his own village in order to get some peanuts and return the fol-

lowing day. He has, however, not yet returned and we fear that he has met the same sad end as the rest of the family.

It is impossible for anyone to explain happenings like that and the only thing we can do is to work for our Master that His name may be known and His kingdom may come and His will be done on earth as in heaven. When leaving His glory and coming to earth and taking our sins and sorrows He made the greatest sacrifice and no offering can be too great for us in order to bring the story of His wondrous love to those who are sitting in darkness and the shadow of death.

SOME STRIKING FACTS CONCERNING OUR AFRICA WORK

W. F. McELROY.

We have had, during a part or the whole of this year, on the African Field, 34 missionaries. Our native force has been about the same as last year, but the increase in membership has been great. 2,672 have been received into the church during the past 12 months. Do not think that these are all we were able to entice into the church; but on the other hand these are the select few out of a great multitude, who are in classes preparing for admittance into the church. While out on one trip the total number of those in the catechumen classes exceeded those we received into the membership of the church 5 to 1. This is a fair average of the whole field.

Eleven ordained men have been on the African field during this year, among a native church of 15,735 members, all of whom need encouragement and more teaching; and hundreds of thousands who have never yet been reached for the Master. Should not these eleven be doubled many times?

Fifteen missionaries are giving at

least a part of their time to teaching in the lower elementary schools in our African field, with a total daily average of 15,844 pupils. And we have only begun to teach the possibilities of this marvelous work.

We have one Theological Training School with 119 students, and two preparatory Bible schools of 41 students. And now our Girls' Training School has a membership of 108, which could be easily quadrupled if only we had the equipment.

During the year we have had for a part of the time three doctors, on the five stations. The total number of medical students this year has been 71,668. Major operations have numbered only 37, due to the fact that our most skillful surgeon has been on furlough some eight months.

People from all sections are coming repeatedly begging for evangelists and teachers. Two most attractive new fields are most marvelously being opened up to us, where we hope soon

to be able to open new stations. But how can we go forward when our Missionary Force is at a standstill as to numbers! We pray that more missionaries may be sent to us at the earliest date possible. If we only had a sufficient number of missionaries we could go forward with great strides, but at

present our local work is so heavy we can not reach out to the people beyond until others come to help us.

We are doing all in our power to reach the people for the Master, but our greatest need at present is more missionaries. We cannot pull them out, but you can send them.

A VISIT TO MUKDEN, MANCHURIA.

REV. S. K. DODSON.

MUKDEN was established as the capital of Manchuria in 1625, when Nurhaclin welded together a number of Tarter or Manchu tribes into one principality. During the reign of his son, Taitung, the present palace and wall were built. Old Mukden has a high wall of brick around the city proper, which encloses a mile square and in the middle of which are the ancient palaces, also enclosed by another strong wall. Around the whole of the old city is a wall of mud, enclosing ten square miles of ground, but this is now fast disappear-

ing before the ravages of time and the violence of man.

Naturally the things of most interest to sight-seers are the imperial palaces and the imperial tombs, permits to which can be obtained by applying to the Consulates. These latter are on a woody eminence about two miles north of the city. The buildings connected with the tombs are surrounded by a high wall, which also encloses a park of beautiful, stately pines; there are also large animals as horses, elephants and camels carved out of stone standing here and there through the park.



View of Hoku Imperial Tomb, Mukden.

The buildings in their general appearance remind one of the temple buildings in Korea; that is the tiled roofs, with their long, sweeping upward curve at the corners, and the large, wooden pillars that surround the main wall, but the walls themselves are of a bluish-gray, which doesn't seem to fade with age and gives that part of the building a modern appearance. In several of these temple-like structures are immense tablets commemorating the emperors of long ago, and just outside the most northern one is an immense mound said to be the tomb of Taitsung, the first emperor.

When one enters inside the walls enclosing the ancient palace grounds, there is presented to his eye a confusing array of gorgeous buildings of the most splendid Oriental type. It seems that for a time at least each new emperor that came in had his own palace built, so that there is not one, but many, in the grounds. The roofs of these palaces are of the most brilliant yellow hue and on the cornice inside and out is a frieze of a bright substance which has kept its color through the centuries, and on this is wrought in most artistic style pictures of men, of animals, of fairies, of spirits, and of the most weird sylvan scenes imaginable. Perhaps the most interesting place here is the room in which the ancient throne is still preserved. This is a very gorgeous affair. It is composed of dragon-like ferns, intertwined together in such a wonderful way as almost to defy detection of the plan. The whole throne room was wrought in the same way. The guide pointed to two large red but much-faded stones set in the throne and said, "ruby," but they did not look very much like rubies and I imagine that if they were they would have been stolen long ago by tourists.

Mukden is a quaint old city and especially interesting to one from Korea, for one begins to see where the Koreans get their style of architecture

and many of their usages and customs. The Manchus are very much like the Koreans in racial features, but they are quite a bit taller. The language sounds quite like the Korean, but the Manchu gets a decidedly nasal twang that makes it more unpleasant to the ear. The young Manchus present a very striking appearance in their long flowing robes and large straw hats with their gay bands.

Most everything in Manchuria has a more solid and substantial appearance than that of Japan and shows more progress than things Korean. The horses and mules are larger, the carts and carriages are stronger, and the houses are much larger and more substantial. Even the oldest houses, except a few made of mud, are built of brick that does not seem to lose its strength with age. Old Mukden, which seems to be strictly Chinese, shows some progress, such as the introduction of the telephone and the erection of a few large buildings, but it is on the whole still ancient China. There is a system of street railway cars drawn by horses, but this is to give place, I understand, to a system of up-to-date electric cars. New Mukden, or the Japanese section, lies south of old Mukden, out by the large brick railway station. It is laid out along broad lines in the most modern style. The streets are macadamized and there is a row of shade trees between the street and the sidewalk. Both the business houses and the residences are large and built of red brick. They do not at all resemble Japanese structures either in Japan or Korea. Indeed, the general average of Japanese prosperity here seems to be far above that of the above named countries.

To my surprise, I found that there are several hundred Koreans living in and around Mukden. Being told by one of them that there was a Korean church there, I sought it out and went there to worship on Wednesday night, and on invitation of the pastor it was



China Street, Mukden.

my privilege to lead the service. They have a nice little brick church and seem to be doing a good work. The pastor has charge of four churches in Manchuria, one of them being about 400 miles from Mukden. He is connected with one of the Presbyteries in Korea, so he has many a mile to go to attend on its meetings. The Koreans here seem to be more prosperous than in Korea. This part of Manchuria is a level country like the American prairies. It has a black, sandy soil and seems to produce very well indeed when there is enough rain. The chief crops are beans and a kind of maize,

out of which they make bread.

The Northern Presbyterian Church has a Mission here for the Chinese and have gained a constituency of about 2,000 I was told. The Korean pastor told me that the members of his church were sending their children to the Presbyterian school for Chinese. Of course they have to learn to speak Chinese to do this, but this is comparatively easy for children brought up in Chinese surroundings. And this may be a means used of God to transmit to the Chinese church some of that zeal in which it seems the Korean church has been specially blessed.

THE MILITARY SITUATION IN CHINA.

DR. L. S. MORGAN.

IT WAS a bright, sunny day in November, 1916. The first class patients had been attended to and the second and third class patients were receiving their daily treatment in the Dispensary Clinic rooms.

Leaving the attendants in charge, I started my rounds in the military wards. The soldiers have wards and a courtyard of their own. They do

not mix well with the common people, being of an overbearing disposition and anxious to show off their power by oppressing those around them who have less power than they.

The soldiers now in the wards were in a rather bad mixup with robbers a few weeks ago and got the worst of it. They are only just now recovering

their spirits and the use of injured parts of their anatomies.

As I walked across the courtyard I noticed what I took to be a piece of meat hanging on one of the walls near a window. I paid no attention to it, as I was busy and thought it had been bought at the market for dinner. But as I walked out of the ward a little later, one of the soldiers called my attention to the "meat," saying: "See, Doctor, what we have got." I looked and answered, "Yes, I see. Some meat for dinner." Then I stopped and took a closer look. "Oh," said I, "some hearts I see." Then I looked still closer. Surely those two hearts looked suspicious. No, they were certainly not pigs' hearts. They did not belong to sheep nor calves.

They were human hearts!

"What have you got those for?" I sharply demanded of the soldiers who were grouped around me looking at the hearts.

"Oh, those are from the robbers who were executed this morning."

"But why have you got them here?"



Women Evangelists who work in connection with Ellen Lavine Graham Hospital.

I repeated. "What do you intend to do with them?"

The answer came rather hesitatingly. They had not thought how I would take the presence of such ghastly specimens. "Oh, we just wanted to look at them," lamely explained the soldier who has been with us longest.

A suppressed laugh greeted this venture and then I had the field to myself.

"Take them away immediately," I shouted. "I'll have you all punished for this." Then I left and sent in my report to the commanding officer at headquarters in the city. This officer sent a detail, who removed the objects of contention, and my soldiers have been very subdued ever since.

You will ask, "But what did they want of the hearts?" and I cannot blame you for the question. Cannibalism is not common in China except under certain circumstances. Soldiers believe that they gain bravery by eating the hearts of their brave victims. So they often indulge in this form of cannibalism.

Thereby hangs a tale.

Some years ago, during the Second Revolution in China in 1913, all the soldiers were at Nanking fighting, and the robbers took possession of the country and came so near this place, Haichow, that there was nightly danger that the city would be attacked and sacked by the robbers. The foreign property was also in danger. An appeal to the United States consul at Nanking resulted in a detachment of seventy-five cavalrymen being sent to protect us.

About a third of these men were ambushed and killed by a party of robbers, soon after their arrival. The robber chief sent a message to the commander of the detachment that he and the rest of his men would be treated the same way if they would come out and fight. Then we were without protection again for the detachment left us and went to Nanking. Later they came back with a whole regiment of

their fellow-soldiers.

They hunted down the band of robbers who ambushed and killed the first soldiers, and as soon as they captured a robber they tortured and killed him and ate his heart.

Finally the leader of that band of robbers was captured and brought to Haichow. He was taken out in an open space and tied to a wooden cross.

Then he was flayed alive.

He never uttered a sound nor groaned.

He was killed by the removal of his heart, which the soldiers ate.

Thus the feud began and it continues still.

General Pei Pao Shan was sent here after the Second Revolution, to put down the robbers. He established friendly relations with the foreigners here. One night he was sitting down to a foreign dinner in one of the foreign houses. A telegram came. There had been a fight with the robbers, it said, and the general must go immediately. His wounded soldiers he sent to the Ellen Lavine Graham Hospital, where they were cared for and eventually most of them recovered. There have been many fights since then, some big and some little, but always resulting in wounded soldiers who were always sent to the Mission Hospital.

At one time there was an ambush in which twenty soldiers were killed. But one of them was not quite killed. He revived after the robbers had left and managed to crawl to a place of safety. He was brought to the hospital and recovered.

There was a battle in which all the forces General Pei could muster were engaged. The battle lasted for days. Even the general himself was in the fight, being compelled to stand in water four and five feet deep for hours at a time. The result was the dispersion of the robbers, and many wounded soldiers. These latter were sent to the Ellen Lavine Graham Hospital, as usual. Captured robbers were brought

in and were treated as usual, heads cut off and hearts cut out.

Finally, in the summer of 1916, another fight occurred in which a number of soldiers were killed and wounded. The hospital being full of soldiers, no room for common people was left. So a separate Military Department was established and here I suppose the feud between robbers and soldiers will cast its fruits for months to come.

General Pei Pao Shan does not allow his soldiers to eat human hearts if he can help it. This very intelligent, forceful and charitable man has used his soldiers wisely and has rid this large district of robbers and has gained the confidence of all Chinese and foreigners alike.

It is to General Pei that everyone looks in time of trouble and he is always ready to help. Not to speak of his relations to the law-abiding Chinese, I wish to speak especially of his relations to the foreign missionaries and their work.

It was during the discouraging time when the Ellen Lavine Graham Hospital was forced to close its doors on account of severely cut appropriations, that General Pei came to our aid. When told that the hospital was closed for want of funds, he immediately said, "Don't close. Start up again now and I will provide funds. How much do you need?" He was as good as his word and within a week gave us seven hundred dollars (Mex.) to open our work with. Later on he asked me to specially provide room for sick and wounded soldiers, saying that he would stand all expenses and that besides he wished to provide for some charity wards in the hospital. So the Military Department came into existence and also our charity work, which had been dropped on account of lack of funds, was resumed and greatly increased in extent.

There was a medical department attached to headquarters in the city which was run by a very poorly-

trained Chinese who was supposed to have had some western medical learning. That department has now been closed and we have taken over all the Military medical work. Of course this adds greatly to the amount of our work, but the additional funds provided by it are a welcome addition to our income. Otherwise, we should have to make a special appeal to the hard-pressed Executive Committee at Nashville. Our only fear is that General Pei may be removed to another place. It is, unfortunately for us, very probable that he may be removed sooner or later. We hope it will not be until we

get more completely on our feet financially.

We think the military situation in China is improving. It is unfortunately true that military officers like General Pei Pao Shan are rare. Usually the officers are like their men, blood-thirsty, overbearing oppressors, grasping and greedy. But we believe that, as a whole, both officers and men are improving. It is to be hoped that brave, efficient men like General Pei Pao Shan may increase in number. It will be a great day for China when the old military element is eliminated and the newer, more humane element takes its place.

Haichow.



Ellen Lavine Graham Hospital. Front view taken from top of city wall. In center is main building, in front of that is the out-clinic department and fronting on street are waiting-room, guest-rooms and gate house. In rear, to right, is top of kitchen. Tile roofed buildings do not belong to hospital.

NOTES FROM HANGCHOW COLLEGE.

MRS. J. M. WILSON.

THIS has been an autumn of golden harvests and radiant sunshine in our Hangchow country. From the warm, lazy evening of the late summer when the lovely opalescent lights on the river would fade slowly into the night shadows, to the sharp, quick twilights that bring an end to these brilliant early winter days, we have been literally feasting on sunlight. But best of all there have been things on College Hill to keep our hearts warm and glad in line with the fair weather. It seems to many of us that a year has seldom opened so auspiciously as this

one at the college. We have so many, many things for which to be grateful that I am sure the Thanksgiving Day which is approaching will be a truly great occasion.

Since early September our little group of "foreigners" on the hill has enjoyed the addition of five new members. First of all came wee Miss Amy March to be the Faculty baby and the delight of the family of our Northern Presbyterian colleagues. And then before we had fairly caught our breath two new teachers from America came rolling in: Mr. R. G. Bristol, of Port-



A Scene on West Lake, Hangchow, China.

land, Ore., and Mr. Paul Kirkpatrick of Los Angeles, both out for just a year under the supervision of the Northern Presbyterian Board. They had been with us hardly a month when we all joined together to give a hearty greeting to a whole new family: Mr. and Mrs. Frank D. Scott and their baby Mary. These friends are Northern Presbyterians, too, and we hope they will be here with us for many a long and happy year. Mr. Scott is a graduate of University of Minnesota and of Auburn Seminary and has also had graduate work at Yale and Columbia, besides some practical experience at teaching: so we feel sure that he will have much of value and strength to bring to the College.

The students number about the same as they did last term—the figure continues to hover around the two hundred mark—but we are always particularly glad to note the steady increase in the numbers in the College Department. There are sixty of these advanced students just now and a fine lot of fellows they are! I wish that you all might see and know the Senior class. The six of them are an unusually worth-while group—Christians, all of them, and far above the average in scholarship. We are all hoping and

praying that each one of them may be ready and able to find the responsible part that is waiting for him in the work of bringing in the Kingdom of God in China.

Perhaps the heaviest of the burdens



Stone Lions of Many Years Ago Which Have Recently Been Placed at the Entrance of the Main Building of Hangchow College.

of the college work this year are falling upon Mr. Warren Stuart, as he is not only acting President of the Institution, but also pastor (by appointment of Presbytery) of the College Church. You would be proud as we are to see how faithfully and how well he is discharging all of his many duties. Since we have been in Hangchow I believe there has never been so fine a spirit of unity and enthusiasm either among the teachers or among the students. We are fortunate in having with us this year as head Chinese teacher, Mr. Tin Kai Fong, one of the College alumni and a Christian gentleman of considerable force and ability, as well as personal charm. He and Mr. Li, the Professor of Chemistry and Mathematics have moved their families out from the city and are occupying two of the three attractive new Chinese teachers' residences which were finished last spring; so our community grows apace.

I wish there might be time to stop and tell you about everything—the

Sunday school, the athletics, the new launch that Mr. Stuart plans to use in helping the students and foreign workers to reach a number of points up and down the river, the beautiful new chapel whose foundations are just going in and ever so many other items. Perhaps later on some of us may write again if you will promise not to grow tired of hearing about Hangchow Christian College. Somehow though I feel that you will not be wearied with news of "our boys" because you know Hangchow College is the only institution of college grade in China in which the Southern Presbyterian Missions are working and that fact alone gives us the right to keep you acquainted with us. It is a grave task that falls upon the Christian colleges of China these days, and the very thought of giving leaders to this great troubled country "for such a time as this" brings us to our knees with the plea that His strength may be perfected in our weakness. Will you not join with us in this prayer?

SCHOLARSHIPS IN AMERICAN COLLEGES FOR MEXICAN YOUTHS.

REV. H. L. ROSS.

The United States and Mexico lie alongside of each other for 1,756 miles.

The histories of the two countries have been quite different, one settled by Anglo-Saxon colonists, who all but absorbed and destroyed the aborigines; the other conquered by Latin soldiers whose descendants were in turn surpassed in numbers and influence by the original inhabitants of the land. Each has held its dominant type of religion, its peculiar trend of character, its great heroes.

But however divergent may have been their histories in the past, they will be more closely drawn together from this time forward. The destinies of the two countries are inevitably lined together. God in His providence has so arranged that the two shall be reciprocal in their influence, whether for weal or for woe. A little less than one-half of the boundary is an imaginary line, and the remaining portion is marked by a stream only a few yards wide. The only high wall of separation is one of suspicion, ignorance and prejudice.

There is a good company of citizens on both sides of the Rio Grande who are working with patience and perseverance to break down this high wall, believing that this will be for the advancement of both peoples.

A movement has lately been started that we believe will appeal to most everybody as a great step forward in the breaking down of this middle wall of partition.

On October 10, 1916, the Peace Committee of Philadelphia yearly meeting of Friends, sent out an appeal to the leading educators of the United States in behalf of the establishment of scholarships for Mexican youths in American colleges and universities.

The letter says in part: "It was the judgment of the Committee that permanent friendly relations between the United States and Mexico would be fostered if a number of well-prepared Mexican students were admitted year by year to American colleges and universities by means of scholarship aid.

"It would be hard to measure the future effects on the relations of Mexico and the

United States if hundreds of the ablest young men could look back on the United States as their educational home."

What benefits can we expect both in the United States and Mexico from such a movement? The Prophet Hosea said: "My people are destroyed for lack of knowledge." Here is a warning for both our countries. It was not of intellectual dearth that Hosea was writing, for his work began in the golden age of the Northern Kingdom—the reign of Jeroboam II. So in our great prosperity and intellectual advancements as a nation, we must not forget that "the fear of the Lord is the beginning of wisdom," and show our fear of the Lord by sharing our blessings with our neighbors.

As we turn to Mexico with her 66 per cent. of illiteracy, and the great majority of the homes without the Bible, we know that the prophet's words are being fulfilled there. These conditions make a strong indictment against the Roman Catholic Church, which for the last half-century up to the beginning of the present revolution, had more power than any other organization in Mexico.

We do not pretend to say that all of Mexico's ills can be cured by the education of a few hundred or a few thousand of her students in the United States. These must be brought in touch with the living Christ before they can be real factors in the upbuilding of their native land. The gospel must permeate the whole people before Mexico really comes into her own.

Carlyle said: "It is the noble people that makes the noble government, rather than conversely." Stable governments are built up as the people learn to keep faith in the relationships of every-day life; high standards of public morals prevail where the individuals of society are chaste and true; the church is a real power for good in proportion as the individual members live up to the precepts and principles laid down by her great Head.

Here, then, is the great opportunity for the Christian college. Scholarships in state institutions will bring the students in contact with many high ideals of our Christian citizenship; but we want them to be under the very best Christian influence possible. Rev. J. H. McLean, in his splendid book, "The Living Christ for Latin America," in writing of the two thousand students from Latin America pursuing courses in North American universities, technical schools and colleges, says: "Here is our golden opportunity to demonstrate to them what American Christianity means, what the Christian home signifies and what our Lord inspires us to do for the stranger within our gates."

And he says in another place: "Latin Americans recognize that the foundations

of the United States were laid by men of profound spiritual experience. One of these (Judge Emilio del Toro) announced at Panama: "The success of the United States of America has been due in large measure in my opinion, to the deeply religious training of the Puritans."

This should be a move, therefore, not merely of educators, but especially of Christian educators. The great Presbyterian church, with her splendid institutions, should make use of this unprecedented opportunity. It is evident that our church is in full sympathy with the movement. Dr. Henry H. Sweets, Executive Secretary of the Executive Committee of Christian Education and Ministerial Relief, gives it his hearty approval. Austin College and Daniel Baker College have for some years been helping Mexican students. Our Mexico Mission gives its approval and offers to cooperate in every way possible.

As an example of the hearty endorsement of the plan and of the hopes entertained in regard to it by all the educators of our church, so far as the writer has been able to ascertain, I give the following from Dr. Thos. S. Clyce, President of Austin College: "I am very much interested in this movement and cannot but feel that it will be fraught with much good for the beneficiaries of the scholarships. I believe that if the United States could pour into Mexico an army of native Mexicans who have received the benefits of a college education here, not only will Mexico be uplifted, but the relations between that country and ours will be far more cordial and less strained than at present."

Dr. W. Bristow Gray, President of Board of Trustees of Daniel Baker Colleges, says that "One such scholarship for worthy Mexican youth would be worth more to both countries than a whole regiment with the most improved war equipment."

Prof. Andres Osuna, General Director of Public Education in the Federal District and Territories of Mexico, writes: "As a result of this work we are sure to expect on the side of the United States a more sympathetic attitude toward Mexico, a better knowledge of the Mexican people, and a better understanding of their problems. Of course, the leading educators of your great country will feel more deeply interested in the Mexican people, since they have been taking part in the education and preparation of leaders. On the side of the Mexican people, we may expect a better understanding of the real feelings and motives of the American people, of their good wishes toward Mexico, and of the real value of their civilization and of their educational standing. Of course, they will also come in touch with the religious life of that country which meets a great demand in our present day.

For both countries it means: A better acquaintance, closer and more friendly relations and greater efforts against war.

"Church colleges ought to take a more active part in offering these scholarships, since they can exercise greater influence in building up character among young students. Mexico is passing through a critical period of her history in regard to religious matters, and we must appeal to educated minds to study the problem and get in touch with religion well adapted to present ideals of civilization."

Rev. Eleazar Perez, a graduate of the Presbyterian Theological Seminary of Coahuacan, Mexico, who has spent two years in Austin College, says: "I am pleased with the plan in all of its parts, and I believe that when the Mexican government becomes established and has a clear understanding with the United States, this plan will find acceptance with many Mexicans."

We quote from Prof. Osuna again: "I believe that this movement will appeal very strongly to Mexican students all over the country. No system of advertisement has been undertaken yet, and still many applications have come already. I am sure that when the students of the various states will hear of the opportunity, many applications will come for these scholarships from well qualified candidates."

Hon. John R. Silliman says: "I do not know of any more fruitful way in which we could evidence our good will for Mexico, the Mexican people and for the benefit of friendly and helpful international relations. I believe that when normal conditions prevail again in Mexico many well qualified young Mexicans will be glad to avail themselves of the opportunities and the privileges of such scholarships."

If our church schools can be opened to these who are to be the leaders in the Mexican Protestant church, it will be of incalculable value in many ways. The Spanish language is comparatively poor in evangelical literature; so with the knowledge of English a gold mine of valuable helps will be opened to them.

The missionary goes to Mexico, and however much he may try he is not able, except in rare cases, to get the view point of the Mexicans, or they get his. This is the fault of neither party, but the inevitable result of circumstances. The students who have a few years of training in the United States will get somewhat the point of view of the American missionary, and the two working in harmony will be able to conserve energy and avoid mistakes in ever-decreasing proportion.

As a concrete example of what may be hoped for from this movement we may take

Prof. Andres Osuna. We asked him to give us some of his personal history, and quote the following from his reply: "In regard to my personal experience, I have been educated largely in the United States, and I can assure, therefore, that the secret of the present difficulties lie in the lack of better knowledge and understanding between the two countries. I know by personal experience that a student living in Christian atmosphere in American colleges and universities will come back better prepared to be a real leader in our country. I know that American people in general have nothing but good will toward Mexico and it is only the jingo who is talking and working for war. I have spent eight years in schools and colleges in the United States—two years in the North and six years in the South, that is, in Nashville, Tenn. I am better prepared now to undertake not only educational work, but work in a great many other lines. I have any opportunity that I wish to take at present, either at the Capital of the Republic or in any of the most important states. If there were a hundred men with the same preparation that I have, they would surely be among the most influential leaders of the country. I started my work as a preacher in the Methodist Church, South, and also as a teacher, but I devoted myself entirely to teaching about twenty years ago. I have occupied important positions in education, and the work which I did in Coahuila from 1898 to 1909 is considered as the best of its kind in the Republic. Therefore, I am better known all through the country as an educator now than any other man, and have better opportunities for good than any other person. This may be an illustration of what we can expect from the plans in contemplation. Of course, the greatest success can be expected of those institutions exercising religious influence of the highest type on the students."

The greatest difficulty in putting the plan into operation will be, no doubt, not a lack of sympathy but a lack of means. But it is succeeding. Though the appeal was sent out in October, by the beginning of the New Year fifty scholarships had already been granted. We must, as a church, do all in our power to enter this great open door.

The members of the Arkansas Synodical have set a good example. In response to a request from the President of Arkansas College, they have gone to work, and feel confident that they will have a scholarship ready by September, 1917.

How many more can we have?
Harlingen, Texas.

DEATH OF MRS. T. L. HARNSBERGER.

REV. C. N. CALDWELL.

GOD in His all-wise, but mysterious Providence has seen fit to take to Himself dear Mrs. Harnsberger after a short four years' of service in Taichow, where she gave herself so whole-heartedly and unreservedly for and to the Chinese women. It has never been the writer's privilege to see and know a more utterly unselfish person than that dear, good woman was in every particular, and under all conditions. She truly was instant in season and out of season in her work of love. The writer and his wife have often, as they saw the way in which from morning to night and into the night day after day she was beset by the women who came in swarms to see her, and the way in which she gave her time to visiting in their homes, remonstrated with her and her husband for allowing her thus to use herself up. For we felt that no human frame could stand the strain that was upon her. And every time we would speak about it, which was every few days, she would say, "I will let up a little," but she never did. And now that she is gone, it would almost seem that her work was to be done in a short time, and truly she redeemed the time. And the seed that she sowed in the hearts of the women of Taichow will certainly bear fruit, for it is true that nothing that is done in service for the Master will fail of its reward. And it is certain that in the time to come

many of the women of Taichow will rise up to bless her memory and to thank God that she was permitted to labor and to love them for those few short years.

She gained the love and the confidence of the women to a very marked degree, and it must be true that she has left an impress on many a heart that God's development in His dark room will bring out in the future into a likeness of Himself. The writer is very loth ever to write or to speak post mortem eulogies, and is sure that our dear sister would not wish that anything of that nature were written of her, for it would not be in keeping with her unselfish nature. She needs no praise from earth, for she now has the praise, and has heard, the "Well done" from the Master's lips. But he is constrained to write these few inadequate words to the intent that those who had a happy part in her support, in making it possible that her life might be invested for the women of Taichow, may realize that they with her will receive large dividends from the investment; and also that all the church may earnestly pray God to bless the seed and make it grow, and that He will in His own time send another equally devoted and faithful hand-maiden of His to reap the harvest that is sure to come from the labors of this faithful and devoted one.

REV. ROBERT ALLAN HADEN

By REV. J. H. McNEILLY.

ON THE 17th of February, 1917, the Rev. Robert Allan Haden, a missionary of the Southern Presbyterian Church in China, lost his life by drowning in the Mediterranean Sea, by the torpedoing of the French Liner Athos, on which he was a pas-

senger. Mr. Haden was on his way from his station to Switzerland to visit his wife and children, who had been there for some years, while the children were at school.

The Athos was carrying troops and was being convoyed through the Med-

iterranean, when it was sunk by a submarine. It is probable that the only way for him to reach Europe was by this or a similar vessel, and so he took the risk.

Mr. Haden was born at Keatchie, Louisiana, August 13, 1865. He received his literary and theological training in the Southwestern Presbyterian University at Clarksville, Tennessee, where his teacher in theology was the Rev. Joseph R. Wilson, the father of President Woodrow Wilson. In the last two years of his course, when the young men's Bible class of Moore Memorial Church, Nashville, Tenn., desired to undertake the support of a student for the ministry who would become an effective minister, Mr. Haden was strongly recommended to them, and he fully justified their confidence.

In the summer vacations of 1889-1890 he was employed by the Moore Memorial Church to assist Rev. J. H.

McNeilly, its pastor, in organizing the mission work in the southern part of the city, which became the Glen Leven Church. In this work he showed himself very efficient, enthusiastic, warm-hearted, consecrated; he won a host of friends, who today mourn his untimely death.

During his college course he became a member of the S. A. E. Fraternity. He was also noted as an athlete. The physical vigor, the genial disposition, the impulsive temperament that made him popular at the university characterized all his after work as minister and missionary.

Mr. Haden went to China in 1891 under the Executive Committee of the Southern Presbyterian Church. He was first stationed at Wusih. In 1895 he was transferred to Kiang Yin. In 1908 he was transferred to Soochow, where he labored until he started on the fateful journey that transferred him to the Kingdom above, where wars and toils are not known.

He engaged with characteristic zeal and energy in evangelistic missionary work in the country districts of the Soochow field.

He visited this country in 1910-1911, and by his interesting addresses and personal influence did much to arouse interest in Foreign Missions. He became thoroughly familiar with the Chinese language; and while in this country published some articles on its structure and grammar. He told me that he could speak the language so fluently that he could get a Chinaman to understand an American joke, no small achievement.

Mr. Haden was first married to Miss McGinnis, of Columbus, Miss., who died after a year, leaving one son, Julian, now residing in the United States. His second marriage was to Miss Eugenie Clara Hilbold, of Switzerland, who survives him, with the following children: Freida, Eric,



Rev. R. A. Haden, who lost his life in the Mediterranean while endeavoring to save others.

PAQUEBOT
"ATHOS"



The S. S. Athos, Torpedoed in the Mediterranean, in which Disaster Mr. Haden Lost His Life.

Dorothy, Joseph, Ernest and Allan, now at Neuchatel, Switzerland. While in this country, Mr. Haden for a time supplied the church at Shreveport, Louisiana, where he aroused interest in himself and his work as a missionary.

It is reported that Mr. Haden had been rescued from the sinking ship, and that he went back, striving to save

others, and so lost his own life, thus illustrating the spirit of the Divine Master, Who gave His life for others.

Surely in this time of their overwhelming sorrow, the sympathy and prayers, and help of the Church, which he served faithfully, will go out to the desolate widow and children of this noble missionary.

DO YOU KNOW?

- 1—Some of the special annoyances of our African missionaries during the past year?
- 2—What is the explanation of the unusual ingathering in Africa?
- 3—What difficulty stands in the way of the immediate return to Africa of Dr. Stixrud,
- 4—What is the present condition of our African mission?
- 5—Where two human hearts were suspended by a string?
- 6—Why Chinese soldiers sometimes eat human hearts?
- 7—Who gave Dr. Worth's hospital a handsome Christmas gift?
- 8—What celestial phenomenon was ascribed to Dr. Worth?
- 9—About a retinue that came with the wife of a Chinese official, to Dr. Worth's hospital?

Mrs. J. T. Rhea, of Forney, Texas, (on the Honor Roll) writes:

"Our Society is in love with THE MISSIONARY SURVEY, and is using it regularly in programs."



Rev. and Mrs. A. D. Rice and Family.

PERSONALIA.

Rev. and Mrs. A. D. Rice and family, whose picture is herewith presented, are planning to sail, returning from furlough, during the month of April. Mr. and Mrs. Rice have both done valued service in the visitation and the awakening of interest in our churches during their stay at home. We wish them a comfortable voyage and a safe arrival at their China home, where we know there are many wide-open doors waiting for them to enter with the gospel message.

it necessary to spend some time in language study before taking up her work. As usual in such cases, however, her early knowledge of the language came back to her in a little while and she is now able to teach a class in the Girls' School regularly, besides leading in the Y. W. C. A. and other helpful work.

Mrs. Sykes writes that some of the wealthy men of the city made Dr. Worth's hospital a Christmas present of \$1,000. While Dr. Worth is glad to get this money for the better equipment of his hospital, he appreciates much more than that the good feeling that prompted the gift. Our hospitals are proving to be one of the most efficient means of doing away with the anti-foreign feeling that has always been especially strong in China among the educated and wealthy classes.

We learned through a letter from Mrs. Sykes that on her arrival in Shanghai her daughter Anna had to go to the hospital for quite a serious operation. We are glad to learn, however, that she passed successfully through it with the result that she has been in better health this winter than ever before in her life. After several years' absence from the field, she found

Mrs. Sykes also tells of a visit to the hospital of Dr. and Mrs. Donald Byrns, one of the writers on the staff

of *The Ladies' Home Journal*, who are on a year's journey around the world. Unlike some world travelers, they were anxious to see the mission work as they went along, and were so impressed by what they saw at Kiangyin that they sent a valuable sterilizer as a present to the hospital after they had gone on their journey.

Mrs. Nisbet writes from Mokpo concerning her school work:

"Several of the school girls play right nicely. I have eighty-two girls in school, and they are all trying to do good work. Thirty-seven of them are from absolutely heathen homes. I often think I ought to be the happiest woman in the world, with such an opportunity to sow seed for the Master in a field as yet unhardened by long years of idolatry."

The following from Mr. McEachern shows what the native Christians at Kunsan are doing in the way of self-support. And the whole history of mission work in Korea shows how important a right beginning is in that most vital matter:

"The local church here has been completed with exception of the brick veneer on the outside and some paint. It is a comfortable church, seating 1,000. The congregation raised \$850 and paid the Mission \$100 for the site. \$150 is needed to complete the structure, and I think they can raise that easy enough."

When the editor was in China he attended a function at one of the native churches, at which one of the missionaries made an address, explaining that the said editor, who was then only a Foreign Mission Secretary, represented a work that was being carried on in many different parts of the world. He received as a present from the church an illuminated scroll containing a complimentary poem which, as trans-

lated by Dr. Woodbridge, ran as follows:

"His effulgent light illuminates all lands,
He causeth the people of every country to drink
Of the waters that flow from the Great Rock."

Dr. James B. Woods, of Tsing-Kiang-Pu has, through his medical skill, acquired a reputation that surpasses that which these lines would indicate the subject of them to have acquired. Dr. Patterson writes:

"Dr. Woods's reputation among the people of T.-K.-P. is so great that the brilliant conjunction of the planets that occurred in the spring was ascribed to him, and they were called his stars."

Mrs. Woods thus graphically describes the retinue and *impedimenta* of the wife of an official who recently came to the hospital:



Mrs. Nancy Smith Farmer, of Sherman, Texas, who recently sailed as a missionary to China.



Dr. and Mrs. Thos. Th. Stixrud.

"The official had to have three rooms, one for the patient, one for a second wife, and one for himself. Accommodations were also required for two women servants, a slave girl and three men servants. They insisted on bringing all sorts of clothing, basins, bowls, cups, teapots, and indeed, one day I found a chicken and duck tied to the iron bed leg, waiting for the patient to get an appetite to enjoy them."

The following quotation from a letter recently received from Rev. L. B. Tate, of Chunju, Korea, throws an interesting side light on the easy, self-indulgent life that foreign missionaries, and especially those in Oriental countries, are sometimes described as living. Mr. Tate has been in Korea twenty-five years and is no longer a young man. He has always seemed to enjoy the sterner features of missionary life and has perhaps done more itinerating and been through more hard places than any other missionary in Korea. We think the time has probably come when he needs a little affectionate admonition on the subject of the proper care of his physical man, with a view to the prolongation of his

term of service on the field. Mr. Tate writes:

"I came in Monday from a revival service in one of McCutchen's farthest churches, where we had a good week's meeting considering the cold and snow. I am due today at one of my churches for a class and revival service, but have concluded not to go. Last Saturday afternoon I engaged a rickshaw to take me a long twenty miles to the railway station. Sunday night it snowed and blew, turning very cold. At about half-past 5 Monday a. m., the rickshaw came, but after getting in it I found that one of the men had not come. Well, I knew that through unbroken snow one man could not take me, so I sat in the rickshaw for half an hour while the second man was being secured. We started, got nearly through the town and found that the thing would not stand up, so while one man went for his chickie (a frame used by Koreans for carrying things on their backs) to carry my things, I stood in the snow for about twenty minutes. My feet got to feel quite cold, though I have had them to feel colder. At six-twenty I started walking—within two or three miles my feet were feeling

quite comfortable. Well, by hard walking, with two passes to go over, I made the train with ten minutes to spare—six hours and twenty minutes' hard walking. I sat down in the car by the stove and ate my dinner. Before I finished the right side of my foot and big toe began to hurt and by the time I had finished dinner it was hurting so bad that I took off my shoe and sock to look at it and found that it had been frozen, but was already thawed out, so much the worse for me. By the time I got home at half-past 9 that night, the toe was much swollen and black. Some were sure I would lose the toe. I did not think so. By now it is pretty sure that I will not lose my toe, though all the skin, nail and possibly some of the flesh, will slough off. Well, that is why I am not going through the snow and cold over a bad pass out to my appointment today."

The following personal items are taken from the November issue of *The Congo Mission News*:

"Mr. and Mrs. McKee have returned to their work at Mutoto, and Mr. and Mrs. Bedinger have gone to Lusambo, which station Mr. Bedinger founded."

"Luebo. Mrs. McElroy, who only reached this station nine months ago, is now principal of the local day-school, which has eight hundred pupils in daily attendance. Mrs. Daumery, who came at the same time, is teaching singing and French in the same school. Mrs. Edmiston has taken charge of the Pantop's Home, with its one hundred girls. Great gratification is felt at the efficient manner in which these new missionaries have taken hold of their respective tasks.

"At the central station of Luebo on a recent Sunday one hundred and twenty-one were baptised on profession of faith in Christ. The Sunday School at this station has an average attendance of about thirteen hundred, exclusive of other schools in the neighbor-

hood conducted by Messrs. Schlotter, Stegall, Daumery and Wharton."

Dr. Thos. Th. Stixrud, of our Congo Mission, was very appropriately and happily married on January 16 to Miss Mary Etta Parks, a trained nurse recently graduated from St. Luke's Hospital, St. Louis, Mo. The picture printed herewith will indicate to the general public, as testimonials from many other sources have indicated to the Executive Committee that in this matter Dr. Stixrud is a proper subject of special congratulation.

Their plans were all made for sailing in the early spring, and their arrival on the field is eagerly and anxiously awaited by the missionaries of Luebo and vicinity, who are dependent upon them for medical and surgical attention. In the present state of the submarine situation and of our relations with the German empire, however, it will be necessary that their sailing arrangements be indefinitely postponed. Let us hope and pray that in



Rev. H. L. Reaves.



Rev. and Mrs. H. Kerr Taylor.

the good providence of God our good president may win out in the fight which he is making for the freedom of the seas for innocent neutrals in the time of war, and the way thus be opened for Dr. and Mrs. Stixrud and a number of other American missionaries now at home on furlough to return to the field.

The friends of Rev. and Mrs. James O. Shelby, of our Mexico Mission, will be grieved to hear of the death of their little son, James William, on February 11, at Mercedes, Texas, where they have been sojourning while waiting for the opportunity to return to their work in Mexico, and will join with us

in extending to them our profound sympathy in their bereavement.

The following missionaries are expected to sail for China during the month of March:

Rev. and Mrs. H. Kerr Taylor, Rev. Henry L. Reaves, and Mrs. Nancy Farmer. Mrs. Farmer goes as trained nurse to the Kashing Hospital. Her support is provided by the Medical Board of the Rockefeller Foundation. Mr. and Mrs. Taylor and Mr. Reaves go to the North Kiangsu Mission. They will probably go first to Nanking for language study, and their permanent stations will be assigned by the Mission.

Mrs. H. A. Ott, of Fairfield, Va., writes:

"We read THE SURVEY from cover to cover, and it is such a help in the meetings of our Society."

SENIOR FOREIGN MISSION PROGRAM FOR APRIL, 1917.

Arranged by MISS MARGARET MCNEILLY.

Topic—Africa.

Scripture Reading—Psalm 96.
 Hymn—Jesus Calls Us O'er the Tumult.
 Prayer—For the missionaries in Africa, that they may have an especial blessing.
 Minutes.
 Roll Call—Answer with a saying of a noted missionary to Africa.
 Offering.
 Business.
 Solo—Selected.
 Reading—The Call to Africa.
 Topical—Conditions in Africa.
 Message from Dr. Stixrud.
 Miracles of the Kongo.
 Prayer of a Moslem Wife.
 Hymn—O Zion Haste.
 Prayer—Closing with the Lord's Prayer in concert.

SUGGESTIONS.

Use the Monthly Topic in the current issue of The Survey, in the following way:

Ask each member of the Society to read it then let the leader ask questions on the article. These should be previously prepared but not given out.

In the *Missionary Review of the World* for January, 1917, there is an excellent article, "War Experiences in West Africa." This might be substituted for or added to the articles given in the program.

Pray earnestly at this time for our missionaries in Africa who seem to be cut off, or hindered in their work by war conditions.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to Regular Appropriation:

February	1917	1916
Churches -----	\$ 18,062.33	\$ 22,454.68
" Brazil -----	12.50	
" Japan -----		5.00
Sunday Schools -----	703.76	542.45
" " Brazil -----	376.10	
" " Japan -----		400.71
Societies -----	5,431.09	6,522.33
" Stixrud -----	323.90	
Miscellaneous -----	2,183.64	2,435.21
" Stixrud -----	4.80	
	\$ 27,098.12	\$ 32,410.38
Legacies -----		
	\$ 27,098.12	\$ 32,410.38

Eleven months, April 1, 1916, to February 28, 1917:

	1917	1916
Churches -----	\$227,486.39	\$217,118.62
" Brazil -----	156.75	
" Japan -----	4.00	87.15
Sunday Schools -----	7,173.33	5,772.33
" " Brazil -----	14,183.66	
" " Japan -----	143.01	11,361.33
Societies -----	58,487.47	54,911.30
" Brazil -----	226.68	
" Japan -----	30.00	185.13
" Stixrud -----	1,068.47	
Miscellaneous -----	24,234.05	21,994.17
" Japan -----		52.12

" Brazil -----	19.11	
" Stixrud -----	34.80	
	\$333,247.70	\$311,482.15
Legacies -----	5,542.01	2,262.20
	\$338,789.71	\$313,744.35

Initial appropriation for year ending March 31, 1917 ----- \$506,034.17
 Net additional appropriation to February 28, 1917 ----- 41,236.85

Total appropriation to February 28, 1917 ----- \$547,271.02
 Deficit March 31, 1916 ----- 62,766.04

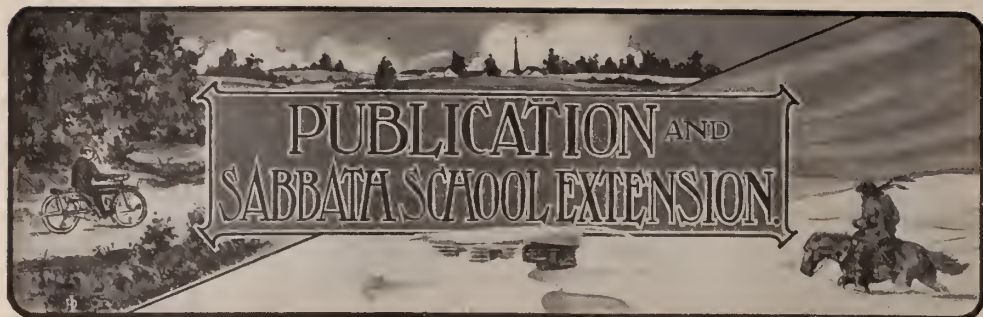
Amount needed for year (at this date) ----- \$610,037.06
 The amount received for objects outside the budget is ----- \$ 31,268.78

The books will close Monday, April 2, and such Treasurers as find it impossible to mail a letter to reach me by Monday morning may send telegram authorizing sight draft, giving name of church, and organizations entitled to credit and designating bank through which draft can be sent.

EDWIN F. WILLIS.

Treasurer.

Nashville, Tenn., Feb. 28, 1917.



Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

MEMORIZING THE SHORTER CATECHISM.

REV. R. MURPHY WILLIAMS, pastor of the Church of the Covenant, is the originator of a plan for waging a "catechism campaign in the Presbyterian Church of Greensboro, N. C. The Church of the Covenant Sunday School sent a challenge to the First Presbyterian and Westminster churches, to see which could furnish the largest per cent. of church membership as having recited the catechism, also to see which church would win in a public "match" to be held at the close of the contest about April 1.

The other churches have accepted the challenge, and the battle is on.

Old men 70 years of age are studying, deacons and elders are working hard, and children from 8 years old on up are memorizing diligently. The women will all get it hearing the men and children rehearse. They expect to make a big pull on the Publication Committee for Bibles about the 10th of April, and will doubtless do much to keep up the record of the Old North State for staunch rooted-and-grounded Presbyterianism.

This contest has aroused considerable interest, the *Greensboro Daily News* devoting a headline to it one Monday morning soon after it was launched, under which appeared the following reference to the method of the pastor of the Church of the Covenant in enlisting his congregation:

"The Church of the Covenant Sun-

day School has challenged the First Presbyterian and Westminster churches to a catechism contest to be held about the first of April, and in order to get it before his people Mr. Williams, pastor of the Church of the Covenant, preached a powerful doctrinal sermon yesterday morning on the catechism which he termed "our compendium of theology and sheet anchor of orthodoxy." He chose as his text first Peter 3:15: 'Nothing so clarifies thought as to endeavor to put it into words, and sometimes under this test what we flatter ourselves is real knowledge proves a mere general impression,' he said.

"'Christ put to His disciples the question, 'Whom say ye that I am?' Now they were to formulate their own deliberate conviction and for the first time they put into words their belief about the Master.'

"The speaker declared it to be his desire to emphasize in the service that wonderful little book, the Shorter Catechism, which is to his mind the most complete doctrinal statement ever written. Formulated over 250 years ago by the master minds of England and Scotland, and of the period, this body sat for five years working, studying the scripture and praying for guidance in forming the confession of faith and the catechisms, the shorter and larger, which have been adopted as the standards of the Presbyterian church.

"The mastering of the 107 questions in the shorter catechism will enable every one to give reasons for the hope within them." He quoted largely from a number of celebrated authors both secular and religious, regarding their views of the little book, besides mentioning national and world characters who were trained from childhood in these doctrines.

"The leading men of our nation today, were grounded in this work at their mothers' knees," said Mr. Williams.

"He spoke of the fact that other denominations had taught these truths in a modified form and although this little book is of human composition, it is a work of sound words 'agreeable unto and founded on the Word of God, which liveth and abideth forever.'"

"Their truth has been life and food for souls, giving strength in weakness, help in temptation and victory in conflict."

HOW QUICKLY COMES THE FRUIT.

REV. A. L. LASSITER, OF Benson, N. C., who has been holding tent meetings all over Johnson County the past summer, with the assistance of Mr. G. L. Newton, has had fine results. The Church at Benson was only organized June 12, 1916, and in less than three months had started a Mission in this little schoolhouse, with an enrollment of about 45 and a good many visitors every Sunday. They didn't stop to build themselves a house of worship, but meet in a big old ugly frame school building. The Spirit of Missions is keeping pretty close to this band.

With Mr. Newton's assistance, Mr.



"Just a Boy."



Schoolhouse where there is a Mission of the Benson Church, which itself was only organized June, 1916.

Lassiter is attempting to reach some nine points in and around Benson. They find it easy to get started among a people both spiritually needy and willing to receive them, but leaders are scarce. The permanency of the work is being looked after as far as possible and every effort is being made to safeguard the time and the money expended.



A Group of Corpus Christi (ans) Who Enjoy their Sunday School Privileges.

THE ONE WAY TO "ASSIMILATE THE FOREIGNER.

THIS picture is of the Texas-Mexican congregation at Corpus Christi, looked after by Rev. Daniel Torres. Mr. Torres was formerly a Methodist minister, but as he says now he has been "predestinated." He is the only Sunday School Field Worker supported by this Committee among the Mexicans, at present, and he works directly under Rev. R. L. Campbell, of San Antonio, the Chairman of S. S. and Publication for this Presbytery.

Through the summer, Mr. Guillermo

Walls, a student last year at the General Assembly's Training School in Richmond, Va., worked under Mr. Campbell among the Texas-Mexicans, and did good work at their annual camp-meeting at Laredo. The training he had received through the winter at the Training School stood him in good stead, for he found them eager to learn the best ways of working, though they have little to spend for equipment, and owing to the shifting of the groups, it is hard to make the work very permanent.

SUBSCRIBERS PLEASE NOTICE !

Our former custom of continuing to send THE MISSIONARY SURVEY two months after a subscription expires, in the hope that a belated renewal will hold the subscription unbroken, has been necessarily discontinued. The cost of production has grown too great to admit of the waste involved. When a subscription is allowed to expire NOW the magazine is discontinued to that subscriber until renewed. We have also been obliged, for economy's sake, to discontinue mailing notices of expiration to each individual. The month of expiration is indicated on the wrapper of your magazine and we are asking you to notice it before removing the wrapper and to send in your renewal in advance in order to insure against discontinuance.

So far we have held the price down to 50 cents a year for THE MISSIONARY SURVEY, though the cost of its production has nearly doubled within the past year. It now costs about ninety cents to produce and deliver the magazine into your hands.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION
AFRICA.

Bulape, 1897.

Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

Luebo, 1891.

Rev. W. M. Morrison
Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
Rev. and Mrs. A. L. Edmiston (c)
*Rev. and Mrs. L. A. DeYam-
pert (c)

*Miss Maria Fearing (c)
Rev. and Mrs. C. L. Crane
Mr. T. J. Arnold, Jr.

*Miss Elda M. Fair
Mr. W. L. Hillhouse
Rev. and Mrs. T. C. Vinson

*Rev. S. H. Wilds
*Dr. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
*Rev. and Mrs. J. W. Allen
Miss Grace E. Miller
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. H. Stegall
Dr. and Mrs. E. R. Kellersberger

Mutoto, 1912.

Rev. and Mrs. Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King

Lusambo, 1913.

*Rev. and Mrs. J. McC. Sieg
Rev. and Mrs. R. D. Bedinger
E. BRAZIL MISSION. [13]

Lavras, 1893.

Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn

Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
Miss R. Caroline Kilgore
*Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell

Miss Genevieve Marchant
Piumhy, 1896.

Mrs. Kate B. Cowan
Bom Successo.

Miss Ruth See
Mrs. D. G. Armstrong

W. BRAZIL MISSION [1]

Ytu, 1909.

Rev. and Mrs. Jas. P. Smith
Braganca, 1907.

*Rev. and Mrs. Gaston Boyle
Comins, 1869.

Rev. and Mrs. J. R. Smith
Itapetininga, 1912.

Rev. and Mrs. R. D. Daffin
Descalvado, 1908.

Rev. and Mrs. Alva Hardie
N. BRAZIL MISSION [12]

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed

Pernambuco, 1873.

Miss Margaret Douglas
*Miss Edmonia R. Martin
Rev. and Mrs. W. C. Porter
Miss Leora James

Canhotinbo.

Dr. G. W. Butler
Mrs. G. W. Butler

MID-CHINA MISSION [70]

Tungchiang, 1904.

Rev. and Mrs. J. Y. McGinnis
Rev. and Mrs. H. Maxey Smith

Miss R. Elinore Lynch
[47] *Miss Kittie McMullen

Hanchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French
Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
*Miss Rebecca E. Wilson
†Mr. S. C. Farrior
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen

Shanghai.

Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell

Kashang, 1895.

Rev. and Mrs. W. H. Hudson
Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
Rev. and Mrs. Lowry Davis
Miss Irene Hawkins
Dr. and Mrs. A. C. Hutcheson
Miss Elizabeth Corriher
Miss Florence Nickles
Miss Mildred Watkins
†Miss Sade A. Nisbet

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett
Rev. Lacy L. Little
Dr. and Mrs. Geo. C. Worth
Mr. and Mrs. Andrew Allison
Miss Rida Jouriolman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Dr. F. R. Crawford
*Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

Nanking.

Rev. and Mrs. J. L. Stuart
Dr. and Mrs. R. T. Shields
Rev. and Mrs. P. F. Price

Soochow, 1872.

Rev. J. W. Davis
Dr. and Mrs. J. R. Wilkinson
Mrs. Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
Rev. R. A. Haden
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Miss M. Paxton Moffett

NORTH KIANGSU MISSION. [74]
Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw
Miss Pearl Sydenstricker

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price
Rev. Chas. Ghiselin, Jr.

Hsuehoufu, 1897.

*Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
*Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. Lewis H. Lancaster

Hwaiianfu, 1904.

Rev. and Mrs. H. M. Woods
Miss Josephine Woods
*Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods

Yencheng, 1909.

*Rev. and Mrs. H. W. White
Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert
Miss Carrie Knox Williams

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
*Miss Sallie M. Lacy
Miss Nellie Sprunt
Miss Agnes Woods
Miss Sophie P. Graham
Dr. and Mrs. L. Nelson Bell

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. A. D. Rice

CUBA MISSION [9]

Cardenas, 1899.

Miss M. E. Craig
Rev. and Mrs. J. T. Hall

Caibarien, 1891.

Miss Mary I. Alexander
*Rev. and Mrs. R. L. Wharton
*Rev. and Mrs. John MacWilliam
†Miss Janie Evans Patterson
†Rev. H. B. Someilan

Placetas, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres

Sagua, 1914.

†Rev. and Mrs. Juan Orts y
Gonzales

JAPAN MISSION. [39]

Kobe, 1890.

*Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

Kochi, 1885.

*Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya, 1867.

Rev. and Mrs. W. C. Buchanan
*Miss Charlotte Thompson
Miss Lella G. Kirtland
Rev. and Mrs. R. E. McAlpine
Miss Elizabeth O. Buchanan

Susaki, 1898.

Rev. and Mrs. J. W. Moore

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson
*Rev. and Mrs. A. P. Hassell
Rev. and Mrs. J. W. Hassell
Miss M. J. Atkinson

Tokushima, 1889.

Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902.

*Rev. and Mrs. C. K. Cummings
Rev. and Mrs. L. C. McC. Smythe

Okazaki, 1912.

Miss Florence Patton
Miss Anna V. Patton

KOREAN MISSION.

[80]

Chunju, 1896.

Rev. and Mrs. L. B. Tate
*Miss Mattie S. Tate
Dr. and Mrs. T. H. Daniel
*Rev. and Mrs. L. O. McCutchen
*Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds
Miss Susanne A. Colton
Rev. S. D. Winn
Miss Emily Winn
Miss E. E. Kestler
Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

Kunsan, 1896.

*Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
*Mr. and Mrs. W. A. Venable
Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elise J. Shepping
Miss Lavalette Dupuy
Rev. and Mrs. W. B. Harrison

Kwangju, 1898.

Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson

Miss Mary L. Dodson

Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox
Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews
Rev. T. E. Wilson

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie
Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
Miss Ada McMurphy
Miss Lille O. Lathrop
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit
Miss Meta L. Biggar
Miss Anna L. Greer
*Rev. and Mrs. C. H. Pratt
*Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane

MEXICO MISSION.

[11]

Linares, 1887.

Rev. and Mrs. H. L. Ross

Matamoros, 1874.

Miss Alice J. McClelland

San Benito, Texas.

Miss Anne E. Dysart

Brownsville, Texas.

Rev. and Mrs. W. A. Ross

Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow

C. Victoria, 1880.

Miss E. V. Lee
Rev. and Mrs. J. O. Shelby

RETIRED LIST.**Cuba.**

Miss Janet H. Houston

Japan.

Miss C. E. Stirling

Korea.

*Dr. W. H. Forsythe
Miss Jean Forsythe
Missions, 10
Occupied Stations, 53.
Missionaries, 367.
Associate workers, 11.
*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via. Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo.—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tung-hiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." "For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—"For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For "Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China. For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China. For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tonghai, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Calbarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyoohashi—"Toyoohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

POSTAL RATES.

Letters addressed to Africa, Brazil, Cina, (with one exception, as given herewith) Japan and Korea require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce, or fraction of an ounce.)

Letters addressed to England, Cuba or Mexico are subject to the same postage rates and conditions which would apply to them if they were addressed for delivery in the U. S.

Postal cards, 2 cents each, for single; and 4 cents, each, for double cards.

Commercial papers, 5 cents each for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction of 2 ounces.

Registration fee, in addition to postage, 10 cents.

For mailing Parcel Post packages consult local postmaster.



The Chinese Woolflower

Introduced by us three years ago is now acknowledged to be the greatest new garden annual. It is a success everywhere, plants growing 2 to 3 feet, a pyramid of color, its many branches bearing great balls of wool-like substance and most intense crimson scarlet. Flowers develop in June and none fade before frost, ever brilliant and showy beyond belief. Seed per pkt. 10 cts., 3 for 25 cts.

New Mastodon Pansies. For immense size, wonderful colors and vigor they are marvels. Seed 10 cts. per pkt., 3 for 25 cts.

Everblooming Sweet William, a startling novelty, blooming in 60 days from seed, continuing all the season, and every season being hardy. Flowers large, colors exquisite—pkt. 10 cts.

These 3 great Novelties, with two more (5) for only 20 cts. See Catalog for colored plates, culture, etc.

Our Big Catalog of Flower and Veg. Seeds, Bulbs, Plants and rare new fruits free. We are the largest growers in the world of Gladiolus, Cannas, Dahlias, Lilies, Iris, etc.

JOHN LEWIS CHILDS, Inc., Floral Park, N. Y.

Individual Communion Cups

Convenient, Noiseless and Sanitary

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
SANITARY COMMUNION OUTFIT CO. 116th ST., ROCHESTER, N. Y.

Missionary Mistakes Kill Missionaries and Kill their Work

Study "Jesus the Missionary," by Rev. Hugh W. White, D. D." Sold by The Presbyterian Committee of Publication, Richmond, Va.; also by the Rice Music Store and the Geo. F. Norton Publishing Co., Winchester, Va. Price, 60 cents.

Rev. B. R. Lacy writes: "The best book I have read in many days has just been finished. * * * All of it is fine, but some interpretations of Christ's life are superb. * * * I hope it falls into the hands of every preacher and I wish that every seminary student would read it before going into his work."

Mr. and Mrs. E. E. Strother, in charge of the Christian Endeavor for China, said: "It is so restful. We were hurried and pressed by special work. Our host at family prayers would read a short passage from "Jesus the Missionary," and it seemed to just lift us up."

Rev. Jno. I. Armstrong writes: "I have sent copies of your book to three young missionaries, and am sure it will do them good."

MISSIONARY BOOKS FOR JUNIORS

"SOLDIERS OF THE PRINCE"

By REV. CHAS. E. JEFFERSON, D. D.

Paper, 30c. postpaid; cloth, 45c. postpaid.

The guide for use of the book, by Nellie Prescott, is printed as an appendix.

A set of ninety-six flags in color, costing 30c.; a set of paper dolls, "Children of the War Zone," costing 30c., is available as illustrative material.

"CHILDREN OF THE LIGHTHOUSE" CHARLES L. WHITE, D. D.

Paper, 30c., postpaid; cloth, 45c., postpaid.

Order from PRESBYTERIAN COMMITTEE OF PUBLICATION,

RICHMOND, VA. :: :: :: :: :: TEXARKANA, ARK.-TEXAS.

